The 1967 Trip to the West Coast

The Fundamentals of Work

Volume I

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Preface

In the late summer and fall of 1966 there was a sudden increase in interest in the ideas of Gurdjieff on the West Coast. This resulted in a large number of new people joining our group. To satisfy the need for information and support, Mr. Nyland made a two month visit to California. He was accompanied by a large number of members of the New York group who stayed in the homes of the Bay Area members. In this way a bond was constructed between the New York and the West Coast groups.

There were ten open meetings during this two month stay. Most were in California but there were also some in Washington and in Oregon. The emphasis was on explaining what is Work on Oneself, what are the definition of terms used to describe Work, how to place experiences of Work, and perspectives on the changes in Work as one continues to Work. At one point Mr. Nyland said his aim was to “dot the Is and cross the Ts”.

This two volume compilation of all the meetings of this trip in chronological order can be very useful to those interested in learning the basics of Work on Oneself and how the progression to a higher level of development is attained. One can also start with studying the open meetings first, to obtain a solid grounding in the purpose of Work on Oneself in daily life. There is an incredible wealth of information and inspiration in these meetings.

At the end there is a collection of topics discussed in the meetings. It is not a complete index but a collection of important terms for focused study.

Introduction

[This is] practically the last day or rather our last meeting really which will be more of a meeting, because tomorrow is a specialized kind of a day and then we'll be gone. So now what will we talk about this time? Sometimes like a resume, try to look back from the time we came and then the different events and what we experienced. Where we went, trips and so forth; talks you've had, meetings, movements with music, all of that over a two month period; and you try to collect it now in yourselves and you see it as a whole. And then the question is what did you get out of it and what will last?

We've had enough meetings, about 24 tapes I think, not counting the radio, . . . You may have noticed if you look at them, if you recall them, and perhaps if you listen to some of them again, it is like a series. And at Palo Alto it was the climax tying things together and bringing it back again to simplicity of Work and the realization of what is meant by "I" and the actuality of the process of what takes place when one tries to Work or tries to become conscious. And you should take this now as a series, starting in Santa Fe, with a variety of different subjects, some quite repetitious, of course, but many times in a different kind of a setting and that you have this now as information for yourself.

And I would advise you that you take these tapes every once in a while and go through them and listen to them by yourself. Not in the presence of others, because then you run exactly the same difficulty as you are in when you are at a meeting and you can't stop me. When you listen to a tape and you are by yourself and can stop it, stop it at the time when you want to. Try to recollect a little bit and then go on if you want to.

Or do it some other time. I say it is too concentrated. It is like very thick cream and maybe you have to dilute it a little bit, because it is practically unpalatable. And when you try to think about certain things and you miss what is the next and as I have said before, although it may be logically built up, it is something that you cannot contain. I know this. I've given you an explanation. I want to condense matters as much as I can to get it away from me, to get it out of myself, to get it on a tape, to record it, to have it there, with no particular special meaning than simply that it happens to be there and that you can use it then, and then I hope that you actually will use it.

And you have to use it now in the right way, that you don't try to go through the same performance again of getting too much, you will have

indigestion. Because that what is there, of course, is a condensation of many different angles and view points, you might say. Putting it against certain backgrounds of things that are related and out of which you have to extract certain things for your own living, because that's the purpose. You're not listening just to listen. You're listening for two reasons. One is to have inspiration to do something about yourself and the second is that you know what to do and that it is clear that whatever you are doing, that that has a definite result; and also that it has a reason why it exists. You will always have to come back to that and you will have to think about these two months as a concentrated effort on the part of all of us.

Taken from M1188 May 25, 1967

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M1167
Santa Fe Open Meeting
Monday, April 3, 1967

This looks so grandiose, you know. I have trouble to find a place where I really could sit because I don't want to sit there, and if I sit at this table I'm low, so this way I think it is better. We want to talk about Gurdjieff tonight. There are several people here from the East Coast who came with me and also from the West Coast and we're going on tomorrow morning. So it is a very short stay really, but I'm glad that at least we have the time and also that there are several of the Santa Fe people and surroundings. I hope that there is enough interest in the ideas of Gurdjieff that somehow or other you can maintain it. Because as far as the ideas are concerned, I hope that some of you do know a little bit about it and every once in a while someone has been here and has talked about it or at least at the time he was exposed to Gurdjieff when he was in this country when he started to come in 1924. And ever since that time some people have every once in a while drifted into Santa Fe or Taos or Albuquerque. But you never have organized in any way for studying or to find out what is meant by Work on oneself, and I would like to talk about that tonight because it is the kind of philosophy or perhaps religion or a mode of life, a certain conduct of life, which at the present time could be utilized a great deal by people who are, you might call it, in trouble, psychological trouble, who are uneasy, who are not in balance enough, who don't know what to do, and of course who are confronted with all the different problems of ordinary life and who do not know how to solve certain questions. Religions were supposed to take care of it, but they don't very much. And usually out of religions many things have gone which represented Life and what is left is dogma, or a certain way of how to go to church and perhaps sometimes confess. And although these things are quite all right, they don't buy you any bread really, and you don't get enough to eat; at least that's my impression.

Now perhaps if any one of you has any questions about Gurdjieff, the ideas, *All and Everything*, Ouspensky, things that you have read that you might want to bring up. We can start with that. It is always easier if someone in the audience asks a question because then there is a certain rapport, but if you don't ... Yes, let's have it.

Question: I'm very curious about the schools. Since we don't have any leaders, such as Gurdjieff or . . .

Mr. Nyland: Well, at the time Ouspensky talked about schools - that was the period in St. Petersburg - Gurdjieff definitely had a school there, and by that was meant a surrounding of many people in groups in which Gurdjieff would teach. Then when Gurdjieff went from Russia down to the Caucasus and Turkey and Constantinople, and was there some time, he also had a school. But I think that what he had mostly in mind was to go further west and to see if the ideas that he had collected over a twenty years search, as you probably know if you have read Remarkable Men - do you know that book - that then he conceived the idea that it was necessary to try to put them in words that would be more understood by the western world. And then in traveling through Germany, and partly in England, and finally settling down in France, at Fontainebleau, he established, then, the Institute for the Harmonious development of Man. That, I think, could be considered a school, although it was not in existence long enough really to be a school, and then, when, in '24 he had his accident, Gurdjieff decided to give up this particular idea of school and started to write instead.

I don't think we have had any particular kind of a school in the real sense of the word. I think there are a few people who do talk about the ideas and try to, at least to state them clearly enough, and also indicate what is necessary in order to Work; Or rather to use, to put to practice that what is given as an idea of Objectivity and how to reach it in ordinary life in order to develop certain possibilities which are now potential.

One can start by calling that a little bit of a school when there is a gathering of people who are willing to learn and willing to listen. Then it becomes more of a school if there is possibility of an exchange, that some people who have started to work and then have experiences, that they want to discuss it and that then the person in charge of that kind of a meeting gives them the answers. To what extent now this can be further extended by means of creating a school, not as a building, but as a group so that the three different directions in which Gurdjieff has taught can actually be actualized, which is of course the intellectual one, a discussion or a consideration of the ideas from different standpoints and the relationship towards different forms of science or even art or philosophy or whatever it may be. Also, that this question of music, which he has written, that can be heard and is available to some extent. I think it is available to the smallest degree. And also, of course, the school movements, the sacred dances and things that have been collected by Gurdjieff which he started to put in practice in Paris and in Prieure. There are, quite definitely, remnants, still in existence, in accordance with the ideas of Gurdjieff.

Now, when these three things can be combined, there is the beginning of something that could grow out further. And I think that a school would start when there is a group of people who are committed to the ides of Gurdjieff in the threefold form, who then, as much as they possibly can, spend there time together in following it. I think the difficulty there is that there are very few people who can devote all their day and all their time to these ideas. And that although there may be some who can, there are very few teachers who actually take up that responsibility of establishing some kind of a house, maybe, or some kind of an establishment; in any event, where everybody could come at any one time, or where they could follow a regular curriculum and be taught, I think it extends over quite some time that a school should try to exist in order to prove that that what is being given actually is executed in the right way. And I think that can, for the time being, be regulated well enough, by meetings that one is holding, and also answering certain questions and in that way guiding certain persons.

As you probably know, there is a Gurdjieff Foundation in New York, which attempts more or less to do this. But the difficulty is that many times the ideas are a little bit changed by personal interpretation, and it is not always clear what to do when a man who has promulgated them originally is dead. So, I think there are always, whenever a person dies, and let's hope that Gurdjieff died too prematurely, that in any event that there were some people who were in contact with him, that that was sufficient for a few to maintain the ideas on the proper level.

I don't think that there is a school in existence at the present time. That it might later on be necessary and that it could actually be produced, or created, I don't doubt that the possibility exists. But there are many things involved in it which are very difficult to overcome.

Where would it be?

How would it exist?

What kind of people would be drawn?

What kind of teachers would actually teach?

Who does know the ideas of Gurdjieff, really, the way they ought to be taught?

Even Ouspensky couldn't do it. He had no school. He had, of course, he had Lyne in England and afterwards, in the beginning of the war, he had Mendham in Jersey. But it was not a school. It was a gathering together where a few people worked together. And, of course, that can be fairly easily

established; but I wouldn't call it a school. A school presupposes that someone is there who is directing it all of the time and who is sufficiently familiar with everyone who is working there. And it is not the kind of a thing that is only based on theory or listening to lectures. It is quite definitely something that, unless it is put into practice it doesn't do any good.

Many times the ideas are very interesting to be fed into one's mind. And sometimes as far as one's feeling or one's heart is concerned, it can be very agreeable and enjoyable, but it does not help to change a man. And usually it doesn't help him to become very much more objective. All he is is sympathetic towards the ideas and he can be sympathetic towards practically any kind of a religion. I think Gurdjieff's ideas are unique in that sense that there is a method that is given of how one actually should start to work. And when that is practiced with enough people who are daily in contact with each other, then I think it would be the beginning of a school.

Who has read *All and Everything*? I don't mean of those coming from the Coast. Are there any questions about that, Ouspensky, *In search of the Miraculous*? Let's try to define things because you can go all over the place; there's no sense for me trying to give you a little bit of philosophy. Time is too short for that. I would like to come down to the point of how do you Work if you wish to Work. Have you enough material for Working? Do you know what to do, what is required? These are the things that are important. Who has a question on that?

Question: Idries Shah says that the main problem to Work was the question of creating attention, and that this was the key on which all the rest followed. What do you think about that, Mr. Nyland?

Mr. Nyland: I don't think it's attention.

Question: Or awareness.

Mr. Nyland: Yes, but it is not the same.

Question: I think he meant more like awareness.

Mr. Nyland: No, I think we have to be very careful that the different words we use, have usually two meanings. One in the ordinary sense and one in the Gurdjieffian sense. Awareness is also such a word but it could be defined quite easily. But attention quite definitely belongs to ordinary life. I think you have

to distinguish between two kind of functions in the mind. Ordinary mind which we simply call unconscious functioning is what we now consider our thinking process. All the different things that we consider as thinking or thought process as going on in the sense of formulating or pondering or whatever it may be as anticipation or in memory, things that are stored away as facts and are recalled. All of that, of course, is unconscious functioning.

I think there is a possibility of a part of the brain to start to function in a different sense. I would call it simply an objective sense. But the process that would take place has nothing to do with the interpretation of a fact. All it means is the recording of a fact, simply intellectually recording without any particular interference of feeling or an interference of association with the rest of the mind. If that could be called an objective faculty, then I think awareness belongs to that particular activity of the mind. Attention belongs to the unconscious one. I think it is necessary to define very clearly what is meant because self-remembering also is a very difficult word.

Question: Yes, this is, I think, what he was trying to get.

Mr. Nyland: Who?

Question: Idries Shah. He was trying to change the vocabulary.

Mr. Nyland: Well, he is not a Gurdjieffian. He's not Gurdjieff. He's Sufi.

Question: That's true. And why I brought this up is that, as you know, he had quite an impact on many people following the ideas of Gurdjieff. And he was trying to establish a correspondence between Gurdjieff's ideas and the old Sufi language.

Mr. Nyland: I don't think it exists. do you?

Question: No, I think Gurdjieff had . . .

Mr. Nyland: I think that Gurdjieff has something more unique than Sufi. And Sufi for a great deal is a wonderful, mystical philosophy and it is beautiful for certain thought processes and forms. But it misses exactly the point where it is necessary to understand the three things that are required as far as Gurdjieff is concerned.

Observation in the true sense is an awareness. In the true sense. Again, observation is the wrong word. Same way as self-remembering. Self observation is not self looking-at-each-other, or at one's self. It is an observation process in which it is a recording of facts. And in order to record a fact for what truth is, it has to be without interpretation - we call that, "to become impartial."

Impartiality means that there is no interference of any feeling. No like or dislike. Nothing that occurs in the rest of the mind, or sometimes in one's feelings, which determines the fact that one observes.

And the third, which I think Sufi forgets completely, is simultaneity. Simultaneity - Instantaneousness, it is a moment of existence. Zen know it. Zen realizes it; so does Krishnamurti; but Sufi doesn't. The difficulty is that the processes of the mind are constantly subject to an elapse of time. And they are based on that what I anticipate of what is coming to me in the future, and that what has gone on. That is, whatever is now future going over into the past naturally has to go through a present moment. But a moment of existence is not registered in one's mind as the mind is at the present time. It only can adjust itself to that which it receives as coming as a thought, and a thought constantly is subject to the flow of time, whereas a moment is not subject to the flow of time. A moment is a point in time; but it is a point which has no dimensions, so it has nothing to do with time. A moment in the true sense of the word is Eternity, and Sufi misses this entirely.

Questioner: Could we suggest looking at the present moment as something which is invaded by time?

Mr. Nyland: It is not invaded at all. Time is a process that flows through one. And that whatever is coming toward one which we still call future, flows through one at the moment of the recognition of time flowing through one would be a moment of existence. But we're not used to be able to do this. We think about the time and then immediately it's past, and that as soon as I say "I", it is already past.

The realization of a moment is a question of developing something that can register instantaneousness, and then for that reason it has to be objective. Because everything else that I consider of thinking of what is coming or thinking what has gone on remains subjective.

Objectivity is the only answer to it, if subjectivity is defined as non-subjective. But in non-subjectivity there is no dimension anymore. Time always has a dimension. It can never invade anything because whenever there is time that crosses each other it forms a point in time, but that is still subject to each one or the other line.

The first dimension is a line.

The second is a plane of time.

The third dimension of time is a solid of time.

All of that is subjective. All of that remains unconscious.

It's only the reduction of that what is a solid again to a plane; from a plane a reduction to a line; and the reduction of a line to a point which will create a moment: The telescoping of time. If you know, for instance, Hinton, C. H. Hinton's book The Fourth Dimension, he's clear. Bennett is not clear; I'm sorry, but he just misses the boat. And so does Ouspensky in many ways.

The realization of the instantaneousness of a moment is a question of one's awareness. And it is awareness in which a mental process takes place without any thought. And for a man to be without thought is very difficult to achieve. One tries; Ouspensky says you can. You cannot - with your ordinary mind it's impossible, because you keep on thinking that you should be strong. It's impossible. But it is possible intuitively to realize certain things existing without giving it a name. And whenever I introduce anything that is subjective with me, either in the form of a mental process, of a recognition, a pigeon holing, or giving it a name, or if I feel it, and I like or dislike it, or criticize, in some way, immediately my subjectivity will take over. As soon as the instantaneousness of an intuition could be registered as such, without doing anything about it, then I would have a moment of existence which would be objective.

Questioner: Just to let it happen?

Mr. Nyland: It happens, but something has to be there while it happens. Don't you see, for that reason, the "I" has to be there which is free from subjectivity. If the "I" is not there, that what is experienced by the subjective body has nothing to go by. "I" only exists when the moments of existence in an objective sense, are experienced. And for the time being it has to be experienced by something that is non-subjective. So for me, in order to work, I have to create something that is non-subjective, I call it objective. And the attempt that I make in wanting "I" to exist remains subjective until the introduction of something that - I wish to be aware. When I wish to be aware, there is

something taking place in which I introduce something of a different quality. And the quality has much more the value of an awareness or even of an eternal quality, of a freedom from dimensions, for that reason it's objective. If I introduce another kind of a thought, that I want to be good or kind or whatever, I don't reach anywhere; I never will be free from myself. The whole point is to become free. If that is there, a moment will make me free. Any form of time will still bind me.

So for that reason I first create, I try, as if something could exist as an "I" created by me with having the quality of an objectivity, and it seems, then, as if this "I" is observing me. And it creates an impression that something exists independently of me. When I now call them "I", I call that what is subjective, "It". That is, what is now subjective continues to live it's life, in ordinary life. And only at times when there is a desire on my part by which I make an effort to Work, that "I" is created. To the extent of the intensity of the effort, to that extent, "I" will exist. As soon as that effort is gone, "I" disappears. But while "I" is there and is observing "It", "It" will be under the influence of that kind of an impulse as represented by "I". So it is quite possible that something that exists in an objective sense, not only as a concept, but that what really has reality, can influence that what is subjective in the right way. And one can say then ultimately, if it were possible, that "I" could exist, and remain in existence; then there would be a twofold, a dualism, in which "I" is conscious; "It" is unconscious. So, of course, it is only the beginning of the problem. We simply say that is it as far as observation extends.

The next step which is necessary is for "I" to join "It". That is what is meant by 'participation'. When "I as objective faculty now functioning consciously, if it could actually be that full-grown, what then "I" could really, because of its benevolent wish to help "It", and since "It", in the sense that, that what is the best of "It" tried to create "I", that "I" wishes to return to "It" in order to guide it and help it. This would simply mean that the change of objectivity which now takes place in a certain part only of the brain, which is a definite part above the temples, which is still virgin field, now starts to spread over the rest of the brain.

And that there are three processes that will take place, slowly, it is like yeast, it starts to extend itself and influence the different processes of the mind as we know it, including the functions of the thalamus and the hypothalamus which are related to one's heart or to one's solar plexus. It will create in the mind a conscious state not complete in the beginning, it is very, very small and it is a difficult process. And it has to go against that what is subjective. And

anything that will go against the subjectivity naturally is considered from a subjective standpoint an enemy.

But there is a possibility of that kind of growth, provided one retains "I" in existence as an Objective faculty. And the difficulty is always that it goes over into a thinking process and "I" disappears. But assuming that it stays in existence, "I" can then participate in the manifestations of "It". It can participate in the functioning of the mind. It can participate in the functioning of the feelings. And under the influence of this Objectivity the feelings will become concentrated, not in the solar plexus but in one's heart. It is at the present time that the feeling center is not a center at all; it is just a little bit of a conglomeration in the chest where the solar plexus is, where the chakra is, and that is about all there is; the heart is not functioning in the least. And the different nerve nodes that are now spread all over the body simply have to be, you might say, called back, called home. When they come home, it becomes a real center. It becomes then a real planet. It functions then to furnish the heart with Conscience. And as a result of Consciousness and Conscience existing, that what can now be reproduced is real Will as a functioning of the physical body in which the two organs, Consciousness and Conscience, now start to operate. So, you see, instead of having ordinary mind, ordinary feeling and ordinary wish, one could have real Consciousness, that is Self-consciousness, real Conscience and real Will.

But there is no other way to do it than by means of something that is functioning objectively, since everything in oneself are, completely, I would say practically hundred percent subjective. That what is in a man, which you might say is still a remnant of Life, Life as such being eternal and never to be killed and never could be killed, always existing, represents for man a form of Eternity, and of course in that sense Objectivity; from the standpoint of earth it becomes objective. I leave alone the different gradations of Objectivity; the same way as self-consciousness will lead to a cosmic conscious form; it will lead also to the possibility of His Endlessness in the end, to the positive absolute and sometimes to the totality of absolute or the totality of everything existing. But in the beginning, what I consider now objective for me, that what is in man, what is still a remnant of this original Objectivity when he was born, is his Life, and that is represented in a certain group of cells, maybe very small, which Gurdjieff calls 'Magnetic Center'; and the other with his concept of the possibility of experiencing moments, which also for man is eternal. Now the two, you might say, wishing to become free from the body of man, the way man is created on earth and finding on earth all the different laws which which bind him to earth, he would like with his Magnetic Center to speed up the

process of reaching freedom, and he cannot do it by killing himself, and he cannot hasten that what is his body, because the body being formed on earth and remaining subjective also wishes to continue to live, and many times now prevents "I" or Magnetic Center, or the moments of realization to continue to exist. So, you see, it has to come from an inner wish, and the inner wish has to be quite clear, and first, in the first place has to realize that that what could be accomplished by any kind of an effort has to take place in the moment of existence; then it links up with Eternity, and then the two of them, you might say, as belonging to man as he is, create a third something, which for them becomes a guide, or in the beginning, being small as it is, simply an indication of a creation. When it starts to grow, that what is "I" can become endowed with what we call Godlike qualities, and if that is as God benevolently looking at me as "It", then that God as my "I" will be able to affect me in the proper way, as if then "I" becomes a messenger from above helping me individually.

You see, that is really how the process should take place, and you have to start at one, at one place; you cannot say, 'Yes I have a thought'. What has that to do with it? I can say, 'Yes, I want to be ideal'. Also that I can describe. How do I go about it? All the beautiful things described in the Bible, that I say, 'Yes, I would not like to sleep'. What do I mean by sleep? Waking-sleeping state? How do I wake up? How do I wake up out of a physical sleep? I wake up in the morning by opening my eyes. If I have a waking-physical sleep, then I have to open my "I" in order to be really awake. So, this whole question of having a conscious experience of that what man is capable of at times, and sometimes thinking about it, indicates that there is a possibility, but the realization of man that he is not what he is, and it is only potentially that, and that there are limitations to man in his development as a subjective creature; that simply indicates that he is subject to the laws of earth; and that for him, if it were possible, he should try to find ways and means to develop on earth so that he could actually become free, and not having to wait until he dies. When he dies he is free, but what is there that is really in existence remaining free? You see, objectively speaking, there is nothing in man, than only what happens accidentally, and although that what exists after death is of a certain spiritual value, it represents only that what belongs to a man's feelings, and the feeling center is developed because we use it, and it is exactly in the feeling center, if you know the terminology of Ouspensky, man number four, where he starts to consider the possibility of further growth, and he hopes then that man as such can evolve. If that is there in man, and he dies, that remains in existence and it is around the earth for forty days and then it is relegated to a certain realm of spiritual existence, the other world, from where it operates in which it has also a chance of Work, and it has to Work, because in that realm it has to develop

Kesdjanian body. But you see, why wait until I die if there is a possibility of developing it on earth, provided I understand what the attitude should be of "I" towards me, or that what I now become as influenced by "I", and if that can create in me now a Kesdjanian body, which simply means a spiritual development further than the Do-Re-Me, which I have, into the Sol-La-Si of that octave, then man starts to grow and evolve, and that what is his Sol-La-Si of Kesdjan together with the possibility of Do-Re-Mi-Fa-Sol-La-Si-Do of his Intellectual body, or his Soul, that would represent for him the possibility of a certain, let's call it, a conscious existence.

I do not know if you see these relationships of three bodies or the development of the possibility of that, the development of man as he is; of course, physically he is full grown. He cannot add anymore to it. Intellectually he is practically nothing; he is on the borderline, and that what is functioning as his mind is good for earth and he can become very clever. As far as his Work on himself is concerned, it depends if such a man has visions of a possibility of the Lights of Karatas, sometimes mystics, of course, have that kind of an idea, and the joining of the Godhead from wherever they are and working towards it. Sufi is right for that, but the Wish really has to be there in order to develop that what man now has as feeling, to make it fullgrown into a body, a spiritual existence, in which quite definitely certain things have to be done in order to fulfill the requirements of aspiration, inspiration, and ultimately silence: those are the notes of Sol-La Si of the octave of Kesdjan. But man usually doesn't know very much; all he knows is, as the Do-Re-Mi of his little feeling, that he has a little bit of a hope that something might happen, but he doesn't know what to do, and going to church or talking to different people doesn't help. It's got to be spelled out exactly what he should do, and if he is interested in freedom, how does he reach it? Because man is not free; when we say he is mechanical or automatic or so forth, it is true hundred percent. Even if I have thoughts about myself, they are already in some form implanted in me and how much is original as original thought I get stuck. I use all kind of associative forms and I cannot help it because my mind has been trained to formulate: as soon as I formulate I remain subjective.

In prayer, in prayer also, I use words. If I could be silent at a certain time, being whatever it is I wish to be and not say anything; at such a time perhaps religion could become a part of you; but usually my prayer is to some God, highest form of Being, and it can be quite honest and truthful, but usually it has to end up that, don't do it for my sake but do what you wish. That of course is nonsense; we don't mean it; I pray for a definite reason even if I pray for good weather for a picnic. That is the prayer, the real prayer that I want for

something, that I want to change, that what I now recognize as not being desirable, not belonging to man, not what is right, not that I can, or that I say, I cannot control myself, or I lose my temper, or that the way I am. Prayer would be actually that I ask God to take care of it, that he will prevent me from going through such states. It cannot be helped, it must be like that. But simply praying to God does not help. Why would he do it? Why would he select me? Unless it is something that is my God. And when I make this God in my image, afterwards, I can become in His image; if I create that what is God with all the attributes which are non-subjective. It represents "I", and "I" is simply a word. But when it starts to operate in one's mind, it has a very definite function to fulfill. It's the beginning of an intellectual body. This "I" starts with the Do; it is the striking of a Do, of a sound, which has in it all the overtones to the possibility of further development. And that what is in that kind of an octave Do-Re-Mi; Do means, at that particular state - Observation, Impartiality and Simultaneity. That is Do; it has to be struck very strongly. It has to be struck because there is a real Wish. The real Wish is fed by Magnetic Center. And it is put in such a way that I hope that that what I wish is real Objectivity. And that what I wish to become is to become really observant, and accepting myself for whatever it is without having to change it, without wishing to change it, simply the acceptance of a fact as it is will give me truth; not otherwise, and the only time that I can find that truth is when it happens at the moment. And when the moment of experience is the result of awareness. If moments continue, it creates a state of awakening, really awakening. Man is capable of it because accidentally he can have it. he knows it. He knows at certain times, we call them 'moments I don't forget'. It's simply that man realizes at certain times that he exists, and at such a time he does not know that he thinks or feels. He cannot because that what he experiences is much, much too superior for his ordinary thought or feeling processes. And nevertheless there is no question that he knows he exists because he never will forget the moment. When one is faced with death and danger, when certain things strike one so deep that they reach the essential essence, when there is something that is as if silence descends upon one, in which moment everything that one is doing in ordinary life disappears because it has no value.

It is the silence that comes mystically whenever one prays mystically, in contact with that what is, you might say, seeing that what is hereafter, or bringing it back, take any kind of a Sufi or any kind of a mystic. Meister Eckhart or whoever it is; all of them describe such moments of the unity, that what either flows from man to God or that flows from God to man; still not entirely united, sometimes immersed, sometimes still separate parts, but having

the same quality. But at the same time the realization of an existence which is, in the real sense of the word, out of this world.

If that can happen to man in his unconscious state, it indicates that he has a birthright to develop something. And it is totally idiotic to accept that man in life simply is born and dies. Something must remain in existence. And of course with clairvoyants and extra sensory perceptions we hope to over bridge that and hope to see that we actually make that kind of a contact. But you see, such things can be achieved now, if one knows how to Work. But Work is difficult because it goes against the grain. And for me to accept myself as I am, when my whole life, I have been educated to do that what is supposed to be done and then to be proud of it. My whole education is based on it. People are not basing their education on an inner life development. They want to be nice, ephemerally nice, on the surface nice. A little deeper, sure, we say art, also expressed in forms. Everything has to take a form in order to bring it down to the level of our understanding.

Who can be quiet for one hour? Who can really relax? Thoughts, no thoughts, no mental processes that need attention. Who can drain his feeling? Who can even drain his body? Who can relax his body? It is tense constantly as a result of a thought or a feeling. And the body itself also, it has its own requirements because it has to support something. But sit, sit quiet. Try to sit quiet for an hour. Who can do it? And still it is necessary in order to give a chance to that what is real in man to come to the surface and be acknowledged, and to live in accordance with that if one possibly can in accordance with the ordinary rules of that which is Objectivity. And Objectivity then means a freedom from that what is my ordinary manifestations.

I'm constantly, in everything I do, bound. I am bound and I remain bound. And if my aim is freedom, which definitely is the aim of any man living on earth, because everyone will die. Why do we die - if we are created for a purpose? For what? If we die and someone else will take our place and then fulfill that particular purpose? And what's the sense of the value of man, if he knows that after he dies nothing happens anymore? And he goes. Man never wants to believe it. And, of course, he creates all kind of religions: heaven, the hereafter, preparation, we even say Jesus or God or Christ. But Christ is Work. Christ is the understanding of how, how to deliver oneself, how to grow, how to know how to unbind oneself. That is the process.

But for Work, you see, how does one do it? Because something has to be in the mind that starts to function in a very simple way. And you have to be

careful that whenever the mind is functioning that your ordinary mind, your mental process of thought, are going to interfere with this wish to be objective. It's extremely difficult even to start because you don't know where to start. Because that whatever is the wish is, of course, subjective. Everything of one's self remains subjective. And the moments of an existence which you might consider eternal don't last at all. So in the beginning that what I conceive as the possibility of the creation of "I" is, of course, mixed with a great deal of ideas that are still subjective, and that gradually out of that I try to free myself so as to come to a clearer picture of that what I observe of myself.

I don't observe in the beginning feeling processes or thought processes. You see, because if observation means that I have to be impartial, I don't start with being impartial to something that is completely partial. Naturally it would be extremely difficult to start with. And if I want to become objective in my mind and introduce moments of existence, I don't want to observe that what is a mental process which is completely free and doesn't even know the existence of a moment.

So the beginning of Work has to do with an observation process, a recording process of that what is happening to me as I live, and that what is a manifestation of myself and my life. And it is a manifestation of my physical behavior. The reason that I take simply the physical behavior is because ultimately, that what is a thought or a feeling always will be expressed in some form of activity. I can keep my thoughts to myself but usually they have to be followed by that what I want to act on as a result of what I think, and my feeling, of course, is so completely, closely connected to that what is my body, that it is almost the same thing. The difficulty is always to have a feeling and not to express it; and in ordinary states one cannot do it. One is constantly forced to express one's feelings in a manifestation of the body.

But whatever the source may be, the manifestation of the physical body, at least there are certain manifestations, certain parts of behavior forms where this "I" could remain in existence, remain observing, and we classify them simply as five different ways of how a man could actually, in that sense, look at himself.

In the first place, walking. Walking does not require any particular feeling. It may require a sense of intellect when you walk from one place to the other, if you want to get there. But if you walk up and down without any rhyme or reason, it is your body simply walking; and the process of walking, moving your legs and so forth, is quite automatic and "It" can take care of it, and you

don't have to admire yourself walking of liking it or disliking it. Walking is, of course, very helpful, but again, I start to think about my walking because I always think when I walk that I am this or that, or other processes take place, or I have in mind too much that I must walk, or I sometimes, in carrying certain bundles, that certain muscles are engaged in my walking, or that I move my feet in a certain way or that I don't walk straight and so forth.

All of that, eliminate it. Try to make it as simple as you can because the little "I" can only be in existence when everything is simple and when there is as much energy going into the creation of that and very little, the smallest amount possible, for the maintenance of an unconscious state.

The second form of an observation process, as far as the manifestations are concerned, are your gestures. That is the same as movement but it is only part of yourself, usually your hands, and sometimes, of course, your head. If you can become observant, sometimes you know that whatever you speak or feel almost automatically requires your hands or your arms or something of your body to take part in it. But that is an automatism which I think can be counteracted, but it's not a question of doing it differently, it's a question of being awake at the time when perhaps you prevent it from taking place.

The third, of course, is the posture. A posture of man. That what he is as he stands, he expresses many times what he feels or what he thinks. If he is a man, of course, he has to be expressing himself constantly. In his posture, if you know postures, you can read a man, what they are. The totality of man is, of course, his personality. These three are important parts. We add two more.

One is facial expression. It's a movement, of course, of the muscles of your face; in a strict sense it can be movement if you wish. But the expression that is created of what you have on your face, what you think or what you feel, can indicate what you are. To the unconscious mind it simply takes place without your knowledge. And sometimes one can become aware; one can then accept it; one need not change it and try not to change it, continue, and sometimes wish to express that what is different, different from you state of feeling, or different from your thought. The introduction of something that is contrary to your ordinary form of mechanical behavior leads to the possibility of something taking charge, and the process of one's personality being used for the possibility of a development, in the sense now of becoming a real individual, is that there is a change of the accent of one's life from one's body, which is now acting positively and the mind negatively, that the mind gradually

becomes positive and the body becomes negative. By that I simply mean that the body becomes servant and is not master.

In observation processes we add a fifth one. It simply is that I listen once in a while to the tone of my voice. The voice is a beautiful and a marvelous instrument for expressing not only words but also emotions, and that at times I can vary it, and I can indicate what I want to express in a certain way. I also have a means of expressing it emphatically or not, softly or loudly, with a certain speed, a certain cadence, a certain timbre maybe, a certain way of expressing or accentuating, or annunciating or whatever it may be that my voice is capable of. All of that, when I use it in the sense of not being habitually attached to it, but use it for the purpose of a change, and then because of the change I am reminded that I do it for the purpose of trying to be Awake. It is very helpful.

Those five indications of one's manifestations, of course, can be observable also by other people from the outside. Many times there are other conditions of the body that also can be observed; they belong to a man as he is and he need not always, it need not be so obvious to others; muscular tension, for instance. I can be very tense and no one may know it. My face may be screwed up, someone will know that. If I have my fist and I'm going to hit someone; someone knows it is tense in my arm, my shoulder blade. If I have pain on account of carrying heavy weights or being tired, I may not show it at all, still I know I could become quite aware of the existence of that; the only trouble is that such tensions in any kind of muscles, that what I use for support and that I use also in order to express certain things sometimes quite unnecessarily naturally take a lot of energy, but aside from that I also am involved in them; therefore muscular tension, particularly when they lead to pain or a strange kind of a condition, it is very difficult for me to become objective towards them.

Breathing sometimes can help. But breathing is a difficult process, and unless you know how to breathe don't try to change it, don't try to become a yogi overnight. It will settle itself if you know, but many times the fact of regularly breathing without changing it is more than enough to become Awake to that fact that this body is breathing.

Sometimes blood circulation also is possible. It is not so easy, but sometimes people are sensitive also physically that they know their blood is circulating in a certain way. Sometimes even you know in states of fever or in a

state of increased circulation because of either hysteria or hope for something or expectation, that, of course, changes take place.

Nervous conditions. Also possible. But again a little bit further removed because we are so attached to them, and a nervous condition when it is linked up with a description of that what is taking place, of course, remains completely subjective. So you see, that what is useful is the five, so-called, outside manifestations, observable from the outside, and now I wish to become observant of such manifestations of myself.

Don't make a mistake. Work on oneself is only on yourself. It is not on anyone else. It is not taking in the observation processes of other things. It does not consider the outside world. It has to do only with your existence as a creature living on earth and performing certain tasks. No more and no less. It has to become a practical application of that what you know of what is meant by trying to become objective, impartial, and to try it at the moment when it takes place. But unless you apply it, unless you make attempts of that kind, you will not introduce the kind of an element which makes it necessary to go from an unconscious state to a subconscious, - , subconscious is right - to an outgoing subconscious state, to a state of consciousness. The reason for that is there is a different level of being for Man Number One, Two and Three which is his personality and Number Four which has a chance of thought or feeling or hope for a possibility of the future, and Man Number Five, Six and Seven. Man Number Five is the development of his Kesdjan body, Six is the beginning of his intellectual Soul, Seven is the confirmation of the permanency of his soul.

Those are the three men that still would be possible for a person to become if he became conscious, and the introduction of that what is now objectivity is like a new element which has to be introduced so to avoid this process, thinking, that is just an ordinary evolutionary process taking place in the further development of the mind or the feeling or the body the way it is. No improvement of any facility of the body, no improvement of further increasing of the possibility of one's feeling, and no improvement of anything like the mind to become a computer will ever make a person conscious. It's impossible; you get stuck up to a certain point and then you don't know what to do. There is no further way of growing out of the unconscious state as long as you stay in the state in which you constantly will use subjective method.

Introduction of something that is objective is like a mutation, it is of an evolutionary process. We usually understand, Darwin or any kind of a biological process; it supposes a mutation, a new formation of something that

is like a different kind of species according to Hugo de Vries, if you know anything about botany. It has to do, of course, with the different circles around the atom, that what we now call the rings of the atom around the nucleus; the changing over, we call it the quanta. The idea of the quanta in science and physics, of course, is well known. It is the introduction of that what is different from that where I am, going to another place for which a certain something is needed, which you might say functions as a catalyzer, taking part in the process, not knowing what is actually the function of it. There is no knowing of what is the function of wishing to become Awake. That what takes place in man when he wishes to put that to practice is a certain process in him which is a little different from his ordinary thought, and it is sometimes as if at that moment he starts to realize that he exists, and exists for a purpose, and that the reason for that purpose has to be fulfilled. When he wishes to fulfill it something takes place in him.

Sometimes I compare it to optical illusions, when you have three lines coming towards you which merge into a point, sometimes it comes towards you and sometimes as you know in the corner it goes away from you. It is all of the same sheet and when you sit and you look at it and you sometimes see it coming and then it all of a sudden goes away from you, you know. Psychologically, we know these things out of certain books; we have seen them before. What takes place? Nothing on the sheet of paper. Something takes place in me and I cannot explain it. Why should all of a sudden my eyes receive an impression differently from the moment before? Something has taken place. A person experiencing a state of awareness also experiences at such a time that something is actually taking place in him. He cannot define it and only he know it by experience that he has made an attempt of doing something to become more free and at the same time not to consider his bondage.

This is the difficult thing and it is sometimes like a paradox. Because I want to be free from what? And I cannot define what it is. And the only answer to that is the realization of one's Being. Because in Being, a man is not functioning. He can, of course, if he wishes, to go out into functioning in any one of the three directions as indicated by his centers. But the concentration of the triunity in man forms his Being. And it is in that sense that if his three centers have become one, and the one is as yet not active in a new direction. Compare it again to chemistry if you like; that what is created as a form of unity as a result of three component parts has, of course, certain qualities which are not inherent in the components. And at any one time, that what is a unit can be split up again into component parts. If you take water, it is a liquid,

it is made up of hydrogen and hydrogen and oxygen, three gasses, or two if you like. They are, of course, quite different states. Still under the influence of certain forms of energy, they can be united; and then there is water: completely different. It is a different level of being. It is a being, of course, made up out of that what was component parts. And again, if I take an electric arc it can be split and it goes over again into the gaseous state. It is the same; it is completely identical. But one is able to do things which the other cannot do.

A man in the state of awareness is the result of that what is the wish for his unity of himself when he functions. Whenever man in ordinary life tries to bring together that what are the three possibilities of himself, and for sake of argument we simply call them physical, emotional, intellectual center. If he can unite in three centers in that what he wishes to do, and it doesn't matter what he is doing maybe actively engaged physically, maybe actively engaged mentally or maybe emotionally, that at that time when this unity is there, he reaches a level of Being which is for him an awakened state. As soon as that is not there, he falls back again to his unconscious state, to his ordinary subjectivity.

How does one know? Only by trying. You don't read it out of books. You don't get it from someone who tells you. You have to find out for yourself, and then you will find out how extremely difficult it is and how often you will fall into traps, one after the other, of continuing to think, or to feel, or to hope, or to believe that the moment is still there when it's already long past.

You see this problem, that is of course, the most difficult one, of how to apply the Ideas of Gurdjieff. And I would almost say that is why so few people really want to Work. The difficulty, sometimes, doesn't seem worthwhile. And why is it worthwhile? It is because a man prepares, as you might say, his treasures for heaven. He tries to prepare, to bring, as it were, heaven on earth by finding in himself that what is God, or heaven within. And then being able, in living at such a place, not his physical body primarily, you might say he might move then to a different form of structure; perhaps his Kesdjanian, perhaps his Soul body, so that if he would die he would not have to change over at that time.

It is in that sense a preparation for death. It's also in the same way a preparation for life. Because it would enable one, by being able to look at life from an objective standpoint, as if one were free, that then something in me could determine what is right; for that what should be done in accordance with a law which is not of this earth.

There are many laws of a higher level of being, the planetary level. Planetary level, of course, for us in our solar system is the next one. The earth is not a planet. Gurdjieff calls it "unfortunate planet". It happens to be unfortunate because it is still in the process of development. Ultimately the earth will become that. It will take eons. Man will grow up with it. Then those who are living then on earth will become conscious and be conscious. We won't because we will not be in that particular state in which the earth becomes conscious. The earth happens to be in the cosmic ray at the point 'Fa'. That is why it is an unfortunate planet' That is why Work has to be done on earth. That is why organic kingdom has to live the way they do: usually mankind. That is why man has to work for himself in order to bring about a combination of different units so that men who are conscious could become really the functioning organs of the totality of life existing now as far as mankind is concerned.

There are all kind of theories and philosophies in connection with that, but it is interesting to see that whenever the earth could become what it should be as a planet, really as a planet, it would reach the level of the present planets. It would reach also a certain state in which the moon could become the earth and in which Anulios, on the other side of the earth, becomes then the moon to the moon's earth.

That what man should become in himself, that what should become in himself is a development of his emotional states. His emotions are his planets. They represent for him, at the present time, his life. And when he starts to develop that what is needed for man is the development of his emotions in a full-grown emotion in which real emotion is free from Earth. It would mean, of course, that for man, if he wishes to grow, he has to learn how to separate his three centers from each other, so that when they could function independently that then under the influence of "I" they could be united and become one, and as one. become an Individual.

The second step in a man's development, of course, is the development of his Soul Body. It is the Sun, it is the center of our universe. It should become the center of our life. It should become the center as a positive value. So that from the sun as now consciousness existing, could then tell, indicate, and direct, and control that whatever the activity of the physical body should be, and put in motion and kept going by means of it, by an emotion, furnishing the energy for further wanting to live.

Whatever it may be, if you don't know, read a little. Try to think, try to feel, try to find out what is meant, try to dig into it, try to see how the answer could be for all of us if you really wished to find out. And don't try to find it in all kind of little medicines and chemicals and nonsensical things. Or just foolishness, you know, many things, many things now published, advocated as a solution for life. It won't help you at all. It just gives you a little bit of a change. Drugs, forget about them: it is idiotic; it will not help to give you new Consciousness. They call it expansion; sure, expansion of something that is a little subjective. And then because it is a little expanded, it brings forth certain things that you have already thought about long ago. It is much too dangerous. It is much too poisonous. It is habit forming, never mind what Leary says. It is quite definitely that you are going to run to the doctor for a little medicine. It's habit forming.

You must know that many of the thoughts, for yourself the conclusions you reach, they are habit forming. Your are living under them. You're a slave to them, constantly. Your clichés, you're a slave. You're opinions of others and opinion of others of you, they are habit forming; you behave in accordance with that. You are not a free man at all and you must know it, because stop this foolishness of thinking that you really can do. You cannot do. You can do on earth, yes, of course, a little bit. Naturally you can be clever; you can also have a little bit of a mind; sometimes you can even be brilliant. But what of it? It dies, it goes, it is destroyed.

What is permanent? Is God permanent? Is that what we call God, permanent? Is there anything permanent? Is life permanent - of which we are a part? Does life exist, continue? Will it exist? Is this life in prison? Is it really true?

You have to find out, because if you believe, then you have to make sure that that is a fact. Don't continue to believe it because it may be that it is just put up as something that perhaps you will believe; like a herd of sheep that the shepherd is a good man. You remember, Gurdjieff mentions this. The black sheep: those are the ones who happen to think, to think a little bit extraordinarily. Who will not accept the facts the way they are presented. Who realize, somehow or other, that something is a little up-side-down. And where is this, and why up-side-down. Gurdjieff says , 'Yes, Kundabuffer', also, a word in order to indicate a state of our complete involvement in ordinary life and to believe that that what we see is actually the truth.

Of course it isn't. We know it. Otherwise we wouldn't write so many books and there wouldn't be so any fights in politics. We cannot agree, we cannot be honest. We don't know what truth is, really. You don't know what it is to be Awake. You constantly substitute certain things. Try to find out where is your Conscience. Try to live in accordance with the Golden Rule. Where are the Ten Commandments? Where are the Christians? Where are the people who are willing to sacrifice? Where are people who wish to understand each other? Where are the people who are not selfish? Why is there vanity? Why is this particular desire to come to the foreground and be acknowledged and have publicity and to hope that someone else will imitate you?

These things, of course, you see it goes much and much deeper than just a little bit of a simmering of knowledge on the periphery. Ouspensky was very nice and good, a little too intellectual, sometimes it doesn't hit you at all. *All and Everything*, that can hit you. At a certain place, where it belongs, where perhaps there is a chance of you wanting to do something because you know, you know damn well that life sometimes is not offering you what you want to find and if there is this unquenching thirst, this constant desire to find out something about your own life, then work for it. It is not going to be given on a golden platter. That is nature's way of doing it. And Mother Nature has absolutely no interest in any one of us becoming Conscious. Why should she? She is happy when you die. And she hopes not prematurely, so that during that period you can be nothing else but a little transformer, converting station for the food, for the food that is necessary for the maintenance of the place where it is, and the help that it will give to the moon. Surely, why shouldn't she? If we don't know, it doesn't hurt.

But it starts to hurt when you start to suspect something. That something else, perhaps, ought to exist. And there is in each person that kind of a possibility. In each person there is this chance that he has, that he could develop, that he could become conscious. The probability are practically nothing, just to compare it with the possibility if all men, for all men it is possible, the probability is probably less than ten percent. Even that is too much. But the actuality is less than one half of one percent.

And it is quite right. Consciously or unconsciously, man is made up of many cells. It is not necessary for all cells to become organs. Thousands and thousands of cells are nothing else but supporting cells. And it's exactly the same with organic kingdom as represented by man, Mankind as he is, as man now living represents cells on the Earth. There are on the Earth certain organs where certain things take place. Of course, there are absolute values here and

there on Earth. It happens to be at certain places, like absolute sounds, like absolute light. Like certain things that are absolute in the sense of psychology, or whatever is a scientific accomplishment as an actual fact.

Where is man in this particular setup? He functions, to some extent as a little organ giving direction, leadership, insight, sometimes selfish, sometimes not selfish. There have been of course, there have been many men who were devoted to the possibility of living, to helping mankind to make them see, to sacrifice themselves for an ideal. Of course, this happens on Earth. Why should it happen? Because there are people who must be concerned with the condition as Earth now, especially at the present time, happens to be. And what do we do about it? Read in the newspaper, and see that this and that happens . . . and then what? And does it concern you that so many people die, unnecessarily, and that they have to live in poverty and that who cares because he's not your friend? And thousand and thousand times certain things happen which could have been changed, if I were not so selfish.

Many times that I wish, and it is at the expense of someone else. And what is it that makes me like that? Why should I not be the right kind of person? To know at any one time what to do, what to say, to think, actually to feel; to have the choice of words, to find that what is necessary in order to correct a certain situation in which I find myself, and to do it right. And not to do it with all kind of detours at the expenditures of energies for which really I am responsible. But I cannot really control them. And so it goes, laissez faire. And then we reach the end, and then sometimes, it may be to late. Who knows? Who wants to become conscious late in life when there is no more desire to live and when it is over anyhow; and when the minimum of maintenance is quite sufficient to eat and drink and sleep a little?

Of course, the balance has to be in man who is still alive enough and who wants to grow and grow out of this and perhaps rebel against existing conditions. Quite right. Why should one accept all conditions as they have grown, as they have crystalized, out of which life, already, long ago has gone? Many of the conditions of life as we know them are nothing else but inert matter simply continued because it happens to be the line of least resistance.

The rebellion of youth; it is quite right. Why shouldn't they? They must have something. But who will tell what? Let them go simply , helter skelter all over the way they live, live themselves out, so called, without any particular leader; and then even objecting to it when they do think that they are a little bit disturbing to the certain element of what we call civilization and our culture.

Naturally it has to be the introduction of something that is entirely new and different. But it has to have rhyme and reason and it has to know that it is reaching a goal. It is not just loosening up and criticizing that what exists. It is the substitution of something that can be helpful to one. Many religions are all right in saying that it ought to be different and that there is an all-loving Father who has died for us in the form of Jesus and now he has taken our sins. And what do I know about it? And only if I become narrow-minded and live within certain realm without saying and without being critical about it. How can I be a Christian when I work in ordinary life with my fellow man who cheats. And they do, because if they don't, and I don't, I will be killed or crushed gradually. So I'm forced to do as the Romans do. Or my education, filling myself with a whole lot of stuff and nonsense that I don't even want to use and I cannot use. For what purpose, to become a man, a real man? All I become is a little intellect. And in art, of course, what is art? Commercialism at the present time? Contemporary art; such foolishness and nonsense.

Where is reality? Where is inner life? Where is the man who is not afraid of saying that he lives with God, he walks with Him, and that God is helping him? In what way and how can he meet ordinary conditions? When he gets up in the morning and he starts to think about the value of his life, what will he do that day in relation to that what is his spiritual existence? I call it inner life; of course it is something that goes deeper; it is essential; it is really more truthful, that what is really essence, it is inner, inner chamber of the temple. That is where is the holiest of the holiest; that is where God could dwell if it were prepared properly. But we don't even know it exists and we cover it up constantly with the layers of our civilization of that what I call education, time and time again, more and more, making it more opaque so that nothing can penetrate anymore; and that what is reality, that what is magnetic center; finally I give up hope that perhaps it doesn't even exist because I don't see it and I don't dare even to put it to the foreground so that other people can see it. I'm ashamed of it.

If we could live, if we really became interested in that what is ordinary life for ourselves and to do in ordinary life that kind of thing as I do my ordinary things in life. This is the one thing that you must understand; it is not going to church; it is not separating a Sunday from a weekday. it is not being holy on a Sunday and the next day do as you like and forget about Christ and the Holy Spirit in the Bible or in the church or the minister in the pulpit who had such nice words to say.

Where is God? In one Monday morning when you have to go to your office and you hate it maybe; or that you see your wife and you dislike that and maybe you don't even know what to do with your day.

In life, then to wake up, not to forget the activities of "it", your body, the requirements, that what is needed for payment of the debts to Mother Nature. She exacts it from us. She makes us pay ultimately by keeping our body here. We are not going to put wings on this body; nobody can. It will stay; that is payment. And I wish to get through with it as soon as I can so that I can say: "Goodbye, Mother Nature, you stay when you wish. I have other things to do somewhere away from Earth." But not until I have paid to Earth that what is the value of Mammon, and then I can give God whatever is spiritual to Him.

So I work within daily life. In the midst of activity that what is beyond all action. That what, if you understand Vedanta and the Upanishads, you know what is meant by real Buddhism. That what is the only way to be in the midst of life, and then, together with remaining unconscious with this body and with the different functions, to introduce something which could, that could run parallel as a conscious state, and gradually, because of its benevolence, its interest in that what I am, as a human being, come with me and then tell me, teach me, so that I, if I can wish, if I can then be open, if I could be sufficiently porous, if there is something in me that could correspond to that what is a higher form of living, then many things would be added unto that.

Seek Ye the Kingdom of Heaven, where it is, within, and then prepare that what is for God, if God has a name, has any meaning. I don't care what you wish to call it; your higher nature, it's all right, provided it is just within reach so that when you get there that it is a little bit further and it constantly eludes you, but still; constantly, it is an inspiration for you to work towards. You must work if you are really interested. Don't consider this little bit of talk just like nonsense. It is something that ought to, if you are really alive, ought to reach you somewhere in your real emotion. And you have to look at yourself when you go home. Who are you? What are you? What are you doing? What do you try? In what way? And I'm not talking about being a good man.

I'm talking about the possibility of the fulfillment of that what is potential, and really to make your life what it should have been and should have remained when you were born and when the little child was still uninhibited and free. At that time the little child was essentially correct, until it starts to say I instead of using its own name. When it was using its own name it was objective. Because it was exactly like any other thing, but I, it became

subjective. From that time on little children get ruined and then they become educated. Gurdjieff says they are written upon. They are starting out with a clean sheet of paper and then everybody, uncles and aunts and well-meaning teachers and all the rest writes on it; dirty words sometimes, sometimes it stinks a great deal.

Why this self-remembering? This remembering of that what is real self as one was at that time, not as yet bound, just put in a little form, still having the character of that what was life. As soon as it starts to breathe, it already breathes in the atmosphere of the Earth. Before that it still is pure. Not developed, of course not. But it is growing; it would like to grow right. But when it is born there are the influences immediately when it opens its eyes and when one says, "Oh, how wonderful." and the little one looks. It is so easily spoiled. And we, in our ordinary sense, when we have moments that are childlike, that are also beautiful, that are moments which we do not wish to forget, and sometimes we make them, and sometimes we simply pass them by because they are too bothersome; I don't want to pay attention to them. But when I really wish, and at times I can be quiet and sit and think in that way, in trying to wake up. Not meditate about all kind of nonsense, but the real value of life; my position, my ideal, my wish to grow, my hope for a future, that what could evolve, that what could be built, that what I could become as a Soul, extending that what is now the end of my physical body, on top, you might say, growing out into a new octave of existence, but this time in a conscious state.

There are four ways of existing for a man. That what we are interested in, in our daily life, is the second state. The third one is self-consciousness, that is our Soul as we describe it. Our Soul. Cosmic consciousness is the totality of all souls existing. Unity with His Endlessness. Helping then, if possible, to help maintain that what exists now. Maybe we call it universe. Maybe we call it absolute. Maybe we call it endless. Maybe we have a concept which cannot even be put in words. Maybe it is only feeling like in the next world, feeling is the only thing that exists. No words, nothing to communicate, only feeling, knowing, intuition; it is the closest we come to it.

But you see, you must learn, you must begin. You must begin by observing yourself as you do your daily tasks. Very simple tasks, in which you are not involved. No emotions; it throws you out of gear. No particular complicated things; it throws you back into your intellect. Simple things: washing dishes, tying your shoes, combing your hair, putting on your coat, sitting down, eating a little bit, moving your hand, using a knife, getting up, saying good morning, to the office, your car, you drive, your body drives, you

think, you feel, and then "I" could be with you, watching, seeing, realizing, observing, and if possible impartially, really becoming aware of you and awake by the continuation of such moments of existence. In simplicity, don't ever try it thinking you that are heroic and that you know it already and that you can do all kind of things and that you can do even exercises. They don't exist as yet. An exercise is only good for a dexterity. The dexterity that you have to acquire is how to Work. When you Work and when you are a little bit objective, then maybe an exercise is right, not before. Don't start with sensing exercises, all kind of claptrap. It will deviate, make you deviate. You cannot do it because all you do is acquire something else that is a little different; and you think that it is Work. It doesn't work at all.

Work is only to wake up. To be in a different state. To know, and to feel, correctly. Feeling correctly means your religion is with you. That your life is to God. To that what is really you. So that that penetrates in you so that your actions, your feelings and everything you do, gets tinted, gradually colored a little bit rose colored, a little bit bluish, a little bit violet, until totally it becomes white. It is a spectrum of all colors of religion, of anything in you that is ethical, beautiful, lovely, real for you, becomes a white ray of existence. That is God in you, that is the contact with Him.

Don't read too much about other people, how many levels there are of Being and all the different descriptions of what takes place on the third, fourth, fifth, and sixth level. Never mind. Throw out all the little tables of the hydrogens that Ouspensky is so fond about. All the different diagrams. The only one that you should keep is the relationship of the three bodies and that was the Enneagram. And all the rest you can do away with, I assure you. If you want to find out a little bit more, read *All and Everything* and out of that throw away also a hell of a lot, because you won't understand it. You cannot understand time. You cannot understand the arch preposterous. You don't know what is meant by impartial mentation. You don't feel the terror of the situation. You don't understand art. You don't know what is meant by what Gurdjieff is writing until you have digested certain things. Maybe read it once, twice, three times, and even then you don't know until you have tried to Work. Then something develops. Then your mind starts to change. Then your solar plexus gradually disappears towards the inner life of yourself in your heart. Then gradually that what is now motion, that what is now directed from your head that becomes predetermined, wishing, controlled to do the right thing. Not too much. Not too little. A regulator, that what is a carburetor. Work is a regulator, a catalyzer. It helps a reaction take place in a shorter time because if we only could live long enough we all could become obyvatals. But we can't. We are

forced to die at a certain time. And for that reason we need something to help us to understand how can we speed up this process in order to meet death in the correct way and not to have any fear.

It is only by the introduction of this kind of idea, I don't care if you call it Gurdjieff or not. If you know enough about esoteric knowledge, if you really have studied, and actually I mean by that, try to penetrate into that what other people have written before. Of course, esoteric knowledge existed before. It will always exist. Not only through Gurdjieff that we happen to know a little, perhaps a little clearer about it, I'm not that fanatic. But at least there is something now that could be understood and is made to some extent palatable. If you understand that, that probably the Egyptians had it. That it is in Buddha, in the Buddhist Way. A little book, perhaps you know it, called The Sayings of the Buddha in which a chapter is "The Only Way", the only way. Don't be mistaken, it is not in any subjectivity.

Subjectivity will never enable you to lose yourself sufficiently until subjectivity has been attended to for ages in a long life, so that it becomes monotonous and you have lost then in subjectivity, your feeling for it. And you have produced it so many times that you don't have any further thought. Then you would reach a state of becoming conscious. That is the process of the Earth. That is the process of Methuselah. It is not our present possibility. As I said before, we don't live long enough. It is too bad. Maybe it is too bad we have to work for a living. Maybe it is right, because if we work we might appreciate it, and if we don't, and it is just given, who cares because I could give it away. That what I earn I won't give away because it is my own. But if I earn it without interfering with anyone else, it is really mine because I'm not selfish.

A person who works is never selfish. He does it for himself, but never at the cost of anyone else. It is a person who is thirsty, but he happens to be on Lake Superior and he can drink all he wishes. And everybody else can drink all they wish. It is not a question of thinking there is so much material only of a certain higher nature. I don't know it. For that reason I go ahead and I use whatever I can, and I will create and again add and add and add more to the material totally because I work. Ten talents will make another ten, five another five. One will make one. Because of work it is like the loaves and the fishes. More is left after one works for energy. More one is able to live. More is the expression of one's life in the reality of where it belongs. Less and less is the expenditure for all kinds of nonsensical ideas and following that what is ordinary life in the sense of the line of least resistance.

But you know, you have to wake up. And who will tell? No one but yourself. Your Conscience. You have to live, you know it. You have your obligations. You have reached a responsible age. What will you take as responsibility? Ordinary life? It is good as man related to his nearest, his friends, to that what is his wife, to that what are his people, close to him, a relation professionally, to the people he also knows, because of the distance. And sociologically to that whatever his influence may be on the resultant, around him as influences of science or art. But what counts is a relation of a private kind. that what is his God. With that he has to live, day in, day out. And he never should deny, never should he kill this particular wish.

Read, find out. If you don't like it, at least you can form an opinion. Make sure that you know what you are talking about. Don't be prejudiced. Maybe you don't know. And if you are interested, then it behooves you to find out for yourself. There are people in this town who are interested. If you are, you can leave your name or someone will be able to tell you. Maybe you want to come. There will be some meetings. There will be some information. Surely there will be some meetings and groups, tape recordings from New York and other places. Of course, one can help, one can tell, one can assist a person who wishes to Work to overcome the difficulties that sometimes may be in the way, and perhaps prevent certain detours that are not necessary. But you have to start with a wish to Work. After some time, maybe, you feel that it is a necessity, to some extent, but not entirely so; after that, maybe, you become committed a little more, and when the commitment is that you really need it, as something that is an essential for your living; that is really when you will see results.

So good night everybody. Maybe I come back again some other time. But I don't know when. I am glad you all came. I hope you can use it.

Goodnight.

M1168
Thursday, April 6, 1967
Berkeley and New York
Groups I and II

Well, how wonderful to be here. And with the trip. Is Andy here? Andy? Not yet. Ross? Yes. Where's Andy? Palo Alto. Ah. That's right. So those in, from here who went to Santa Fe and Seattle to Santa Fe and then, it was interesting to meet and it's too bad – it would have been nice if all of us had been able to do it. But it was already big as it was - really quite surprising. I've said before that I didn't know what I started when I made a little bit of a remark. Wouldn't it be nice to go across country with a few of us. And there we were finally in Santa Fe with 75 people or so. I think all of us got a great deal out of it. Not always pleasant. I think many times it was difficult and sometimes perhaps so difficult that it could not be used even for the purposes of work. At the same time, the impressions that all of us have gotten of the country and mostly of each other I think are quite valuable and you won't forget. We had good cold weather at night, we had to use blankets, it was windy a few times, but in general the whole trip as we planned it. It worked out all right and although we dribbled in sometimes in the evening, in particular on the trip between New York and Santa Fe, finally we got there. Except a few mishaps probably, like some tires or even losing some money and including a ticket for speeding, we're here. And what for? To try to do something together as much as we can for the next couple of months. I've said before my responsibility in bringing you all here from New York ends today. You have been mostly on your own anyhow except of course by having to meet at a certain place at a certain time if we could and even again in the morning so that at least we could see each other and have a chance of talking and also changing over to meet different people in different cars. There have been little difficulties here and there, people always will get into each other's hair, but it was a very good thing to show what one really can do, particularly under the stress of endurance, of when you get tired and that still then you have to be something and not allow you to lose yourself.

I say I think it will help and it has helped to some extent to stand on your own feet. You have learned, or you have been able to learn because opportunity was there to find how it is to make your own plans and to be intelligent about it and to find out sometimes how stupid you have been and that you don't read maps correctly or that you look for certain things which are not there and you hope for certain things to happen which are not there and you hope for certain things to happen which are a little impossible. They may be

based on assumptions. And many times of course you saw in yourself certain things that perhaps you didn't like too much and then in accordance with the rules of objective morality it was very difficult to accept yourself. If you only could come to a conclusion that you have limitations, that you as a human being, every one of us only can go so far and no further and that unconsciousness will not allow you, even if you do make certain changes, that again it will set up different ways of psychological behavior which, from the standpoint of objectivity of course, are exactly the same as the one before and that the adaptation that you have every once in a while in ordinary life in order to get along with each other and that you play a certain role or perhaps become a little hypocritical - all of that, you know, from the standpoint of real working has no particular value. It might give you flexibility. And I think in that sense this trip was useful. You saw yourself in many different situations which you have never seen, also you got impressions from sections of the country which were quite unfamiliar to you and perhaps you only knew from the standpoint of a map you looked at. This time you saw certain things, beautiful, very lovely. It made, at times maybe - made you very quiet - maybe at times you couldn't talk.

And now we're here. It's not over yet. We'll try to plan to go up to Seattle as soon as possible because some of the people from New York will have to go back. They cannot afford to be here too long and at the same time I also know that one of the reasons that Ruthie and Peter came here is for the movements. Of course that will interfere now a little if we take off three or four days, maybe a little longer, for going up to Portland and Seattle. Still I think it is the best way to do and I hope that you still can extract enough from them or for the music. Moreover we have no piano as yet. It's a difficult place here to accommodate too many people if we want to do the movements. So I first thought that perhaps we could do it tomorrow but I have my doubts now. So tomorrow is a day of recollecting, of coming to yourself. Those who are at home here, of course they have different things to do. The others – we have to talk about who goes to Seattle, who wants to go, who can, who can afford it. I hope that you have not spent too much money. The purpose of trying to get together on camping grounds is simply in order to avoid spending too much money and many of us probably have saved for it and you still have to be here. There's hospitality enough among the people of Berkeley and San Francisco and Palo Alto.

You still have to go back. Again you need planning. What will you do, how can you do it? You have to stand on your own feet, you have to know: this you can do. And after those who come from New York come back again, I

hope that the fund of information and data you have acquired will stay for a long time, that many times you will refer to it in your mind – not necessarily in discussion – so that for yourself you probably will feel that you are a changed person.

How changed? How changed in yourself? How changed inside of you? How changed as far as your inner life is concerned? What is it that you really have wanted to derive from this trip and, if you have had it, if you've got it, if it had that kind of a meaning, it is something you never will be able to pay for because it has cost you now – in energy, in money, in time, in assumptions what you could do, a great deal of energy. You have to go through life like that. Life is not monotony. Life has to be such variety, the greatest variety you possibly can can make for yourself. Each person in his own experience of course is limited by his type, by the way he has been educated and brought up, by the way he is already bound because of certain decisions that he has made or perhaps responsibilities that have been laid on him. At the same time with this limitation of each human being, whatever they are, whatever we are totally – that is, not individually.

And the question then, what is really required of a man when he starts to discover himself, when he sees what he is and what he can do and that what his world is and how limited his world compared to others – also their world is limited. But on the basis of exchanging and also on the basis of being able to put oneself in different places, maybe then it is of very great value if you can enlarge your world.

Enlarging of the world is based on the participation of "I" in the ordinary affairs of life with which you are familiar and then the wish for "I" to explore the possibility of a further adaptation will cause an experimental state and you will only acquire it when you are already at least a little partial. Partially observing, partial to what you have, partial to what it has and "I" becoming impartial to the totality of yourself and your world.

That what starts in one is really an "I" becoming impartial to oneself as one is living one's life and starting to understand then gradually what it is that motivates oneself in the first place and gradually motivates – one sees what it motivates with other people. That then you become also more objective toward others and that the real objectivity is the understanding that each person is what he is like everyone of us is – mechanical, automatic, and that the realization of that kind of mechanicality, will help you to understand them and only on that basis will you be able to work together and to cooperate.

The aim of a group of this kind now from different parts of, not of the world but at least from a certain section, after having made an effort – now we're here. The aim for that is to wish to cooperate. As a stimulus, as a group can help you as a group can make you understand that that what is really your life is only a very small part of the possibilities of a group as a whole and that more truthfulness, the more exchange there can be, objectively speaking , wishing to communicate and to tell and to find out from the others what they are, what they really, what makes them whatever they are, what makes you whatever you can be for them, whatever they can be for you. All of that then, it is like a fund of information, data put together truthfully which then can be used, you might say, as a stew, stirred up among us to find out what is the greatest common denominator. That would be the chief feature of a group. It is in that sense you see that this kind of getting together after having gone through a little fatigue and endurance. That now while we are here, and try to see now why we will continue for a little while to try to do this, make use of it for yourself to see what can be done for yourself with the aid of someone else who is here, who has lived perhaps a different kind of a life and that exchange among you. Let alone all kind of jealousies, try to forget vanity and self love. Don't put yourself in the foreground trying to make an impression. Be whatever you are, whatever value there is. From an unconscious standpoint it is, of course, quite different. From a conscious standpoint it's absolutely alike. That what you are as personality is acceptable as a personality and not as a description of it and objectively speaking all such units are simple units. They are nothing else and nothing special. Unfortunately we are not any more, with just, what Gurdjieff calls it, slugs. And the realization of that impossibility of really having a will – to be able to do and to know and to feel correctly. You must confess, you must know when your honest that you are so terribly far removed from that kind of an ideal.

I think we had a good talk in Sante Fe. It was nice. It was nice to see the turnout of the people there. It was also very nice to see those that came together on the trip. And that they left. And we talked about that. We talked about how, how can one start, how can one create a stimulus among those people who without any doubt, some of them, at least, are looking for something worthwhile in their life. And how can we put it, in words, for them so that it could be acceptable. And on what basis? Not intellectually, you must know that. It is always your feeling. It is always, if possible, from feeling, your real emotion, your real wish to desire to wish to help and to be, in that sense, a real man with that what is ones emotions, the spearhead of that what he is wishing to do guided by his knowledge. And that the only way by which this kind of attitude, manifestation, can penetrate is that you're honest, quite

sincere, and that you tell the truth. And that you really wish for those you have dealings with, that they, also, can get something from these ideas, to the extent even that you have gotten something. And perhaps even more, you wish for them because they are in a spiritual sense your brothers and sisters.

We are part of mankind, part of a life that is divided among us individually, and still, the totality of life existing in a group. More and more understanding that regardless of the difference in manifestations that the quality of life, essentially essence, is always the same. And the more we can see the eternity of that, the more we will understand the limitations of that what is mechanical.

So that I hope in the next couple of weeks, months, I will not make any decision as yet when I will go back. I would like, of course, to stay here as long as I can. The obligations as far as New York is concerned, there is naturally, the wish on my part to go back. Not to be away too, too long. At the same time the difficulty is always that they have to learn. They are a little bit to much used to my presence there. And, of course, they have become, I think, a little too much dependent. It is probably in the nature of it. It cannot be helped because I happen to be a little older than any one of you. And for that reason when I, almost I would say, this trepidation fits and talk about work. How necessary it is really to keep in mind that that what ought to be done and ought to follow. And, of course, what I hope quite honestly and sincerely that something starts in you, it can remain after I die, permanent. This is my aim. You must know it. I talk about it several times, and if you have listened to some of the tapes from New York. There are a few and you can refer to it. I refer to death several times because it's not that I think that I will die soon, but you have to face it as something that becomes the motivating power for yourself that during this lifetime that you have a chance to do Work. And not to wait until you die because then it is too late. At the moment of death you have a realization that you should have worked if you have not done it. And it is a terrible realization for anyone to know that he has not done what he should have done.

So to instill in each other this desire and also the need and the realization of a responsibility is re - - - through life. And that sometimes for that reason it is necessary to stand on your own feet. And that as far as New York and Boston is concerned that it is not always necessary for me to be there to be able to answer a few questions because they have to solve it themselves and have to learn how to work together. And that those who came from New York, then, when they go back that is their particular message. You made an attempt to come here. Now the attempt when you return becomes an obligation

on your part. To be able to tell. To, you might say, to hang together or at least to be able to communicate something of a certain spirit within yourself. Then it could become noticeable that anyone meeting you again in your old place on the East Coast, that someone might say, 'What has happened to them'. Where have they been? This is, really, what I think will have to be more and more the realization among us, certain people will, not become outstanding, but will become more real, and more see the reality of that what is needed in life. And that you don't pass it by and that you don't let up. And that you actually wish with all your heart to become a man in the real sense of the word. So that you can carry the burden of this world.

And that ultimately this what is required of objective obligation with which as you know there are five. That that what is required in the first place, the unconscious settlement of your ordinary life and the way you are on this earth. That the first, and the second, and the third have to do with that what is your physical body to keep it in good, I would almost say solid health in a condition in which it can be useful. And when there is not too much or not too little of one thing or another. That it really is healthy in the real sense of the word. that it is useful to you for all kind of purposes.

That your second center, your feeling and hope, hopingly it might become emotional. Emotional in the sense of wishing to create and wishing to be unified or united with that what is spiritual life, maybe expressed by the term God or His Endlessness. That you safeguard. That your feelings become purer and purer. That as an emotion they have a right of existence and can extend over much more of an octave, two octaves, maybe three for the purpose of really outlining for yourself the motivating force of that what is your life in you. And with this you try to strive towards the possibility of reaching a higher level of being.

And that, of course, in the third place as far as your mind is concerned, and all of this, all of this is still quite unconscious. That at least you try to purify your mind in the sense that it will not allow and harbor all kind of thoughts which are absolutely useless. That you will do away with the sawdust and the things that now churn around in your mind time and time again without any particular rhyme or reason. That you ought to see, first, how can you empty it.? How can you make it really, that it could become functional. And that then there is place and room for the possible development of consciousness.

These are the first three rules. They are unconscious. They belong to this earth. They belong to a preparation period of yourself to try to become a man,

even if it is not as yet conscious and impartial or objective. That you prepare that what is you as personality for the purpose of becoming a real servant to His Endlessness. Of course, logically this is the beginning. On that you stand. On that, when it has become your foundation you will dare to tackle the fourth one. But don't do it until, really, you are a little more satisfied of having made the adjustment in ordinary life first. Among each other in your relationships with people, don't start to early thinking that you can serve God. It is necessary to see these three together, something, as if it could become, as the three of the first obligatories of morality. Of that what is one, two and three to become one and with this to go over into the force of striving to find ones place. To know where one belongs in this world. And to see that there is a reason for the existence of oneself. And that gradually out of that comes the responsibility of wishing to take whatever you can for the purpose of giving - certain things - not only to this world. But the possibility in finding ones place, to use it as a stepping stone towards a higher level of being. Because with this, you see, one becomes part of the totality of that, of the world as His Endlessness. And in being a part of it, then offering oneself for the service, to whatever extent He could use one. That one is then, at such a time, not in ones own hands anymore. But that one is willing to give up that whatever has bound one to this earth. And that the willingness of cutting certain bondage, certain ways by which one always has been dependent on conditions of this life. that now the accent is , more and more, on an inner existence and perhaps, ultimately, that what is essentially oneself which is ones magnetic center.

And, of course, there's a fifth one. To know how to be towards God and to receive from Him, instructions to help maintain, not to lighten His burden but to help those who need it in some way or other in accordance with whatever you understand. To see what you can do for them. And to help, almost the same as if when one has died, ones spiritual life, one comes back to earth in order to guide those who were ones friends or family. And to help them and to protect them and to take care that no harm will come to them whatever. And constantly there is in such a person the wish to be a guiding force in order to help the others who need it at the proper time. And to, you might say, to avoid for them to have too much friction. This is the task that one has when one is interested in ideas of objectivity.

I wish you would read *All and Everything* more. I don't know if you understand it sometimes and we can talk in a little more detail about it. There are three things that I would like to emphasize. And perhaps it can be helpful. The three things are this. There is a discussion of Ashiata Shiemash, Love, Faith and Hope. There is a section of Impartial Mentation. There are these Five

Obligations. That what belongs to man, the Five Obligations have to do with his life on earth. How to live, how to be. Read it. Read it again in that light. It gives you the stimulus to know. That what is Impartial Mentation, and particularly the hymn - - the Creator. A description of contact with that what is higher life and above one and with whom one ought to be in contact with in such a way that the current would flow down towards one so that one is filled with the possibility of a different form of life, even on Earth. Wishing then to live somewhere, where that could become a reality. That is the Hymn, the praise of the Lord. That is, you might say, an intellectual achievement . At the same time, that what makes the motivating force is ones feeling.

But then you see how to reach, how to get from this level to the different level where we really should live, even if we are with our feet on the ground. It is Love, Faith and Hope. It is the desire for Consciousness, the desire for a Conscience and a desire for having a Will. A desire to know what to do with ones mind. A desire to know what is the purpose of ones body. A realization that that what brings one from this level to the next is this emotional content of the wish pushing, constantly relating to that what is above, and receiving from above through that channel the kind of food that is necessary, not only for the maintenance of oneself but for the possibility of growing of something we call Kesdjanian. Naturally that that becomes the motivating force for oneself.

These three things out of the book, if you see them as something that belongs together and that the three as a unit, a triunity for oneself, then the book starts to have a little bit of a meaning and when you look at it and when you want to read it, read any one of those three. For the time being, forget a little bit about the detail – the Purgatory, maybe the Arch Absurd, maybe the different things which you don't really understand as yet because they have psychological values which of course are extremely difficult to see.

How to see in this what is really the reflection of the moon. How to see where is the place of the sun, what is Anulios in oneself, this never to be forgotten desire to wish to Work. And never to take that what is now the moon as reality, never to think that even when it is reflected from the sun that it has reality in oneself. That what is moon in one, is one's habitual form of behavior. One's tendencies, one's idiosyncrasies, all the different manifestations of one's personality. It is reflection of that what we call the sun. But the sun, not being what it should be, it becomes a reflection of that what is our body and that is the reason that the body at the present time with the manifestations always as expressed as a result of feeling are so closely together – this is the reason that

the moon still was part of the earth originally – and now it starts to function, circling around the earth and belonging to it. Like a feeling belongs to one. And now the separation – to really put content into the sun and to take away from the body what always was so terribly important for oneself, by the aid of that what is Anulios within one, which is one's magnetic center, which is life, real life, eternal life, life which for man is known at times when he experiences a quietness, and a stillness and an impossibility to speak, to be in the presence, even on Earth, to be in the presence let's say, like the Grand Canyon where words must fail you and there is nothing else but just to feel the presence of something that is of course infinitely higher, even that on Earth we can experience. Even when we can experience on Earth a moment of existing, without any description whatsoever and the necessity of describing that kind of manifestation – one is quiet. One says to oneself 'shut up, what is there to say, why should I even make an attempt to say it'. This is the depth of one's life. At that point, Anulios appears, at that point Magnetic Center becomes apparent; at the point the force makes the moon transparent; at that time Anulios comes through that and affects one and starts to make contact with that what is one's real life as Anulios and then because of this in Magnetic Center now taking place this contact creates an 'I' in the wish to have a guide so that we then at such a time can be linked up toward the sun.

You see the position of an "I" now is one's real intellect. How it starts at the moment of existing, of the realization of that what is Karatas, of the wish then to be united with God to the extent that one understands it, and the wish then even to sacrifice oneself completely in order to find one's life in reality.

We have to learn it. You must not try to do it too hard – learning. You have to try to be. You have to be in life. You have to work in life. You have to do your work, your ordinary work, in life correctly. You have to do it as well as you can, as completely as you can, as openly as you can. As much without a wish even to be recognized then only for yourself to have the knowledge that that what you are doing is right.

Maybe we talk about this more and more as we are here. We will talk you know – your questions – I am now talking to Berkeley and Palo Alto and SF. NY will get tapes from our meetings and those of NY who still will be here, of course they will be here. We' ll go to Seattle Saturday morning. Those of you who can come. We'll have to arrange for it. We stop over in Portland. It will be a two day trip. Sunday afternoon I hope we will be in Portland. Maybe we can have some music. Then Portland in the evening, meeting. You know a little bit about the group. I think they need help. They talk, talk, talk, much too

much, and that is probably because of some of them being theosophists they always love to talk about things without doing anything and usually they talk about things that they cannot understand anyhow because they have to do with three, four, five, six, seven levels of being It's so utterly idiotic even to consider that. But in any event there is a chance. After that, Seattle. Seattle Sunday night, late probably. Monday. Monday a little organ. Monday and Tuesday also organ. Music. Certain harmonies. Certain ways of expressing things. Certain ways perhaps as feeling. Sometimes impossible to put in words. Still possible to put in sound. Maybe we can play a little. Monday night meeting – open. There's a radio program on the air – must have been this week I hope – might bring some people in. What we used for that – you might be interested it was part of the last open meeting in Berkeley towards the end, although I understand there are about 50 minutes of that time that we will be on the air. It is a rather small station in Seattle but interesting if it actually comes off. It might arouse interest.

You see interest is there. But it has to be directed. You have to be open about that. You have to be able to tell. You have to be able to show. Show what can be done if one wishes to work instead of trying to let them go and receive all kind of clap trap in a direction where it is not going to help them at all. Then only a little satisfaction for their mind and sometimes feeling but no building up of anything that is permanent in any sense of the word and it is such a pity because such material – it goes by the board and it is sent in the wrong way because it is not used for the building for that what at the present time doesn't exist.

In Seattle Tuesday evening also meeting. Wednesday morning we'll come back. That means we probably won't be back until Thursday. But Thursday evening next week we'll have a meeting. I hope we will be back in time.

What will we do? Tomorrow if possible a little music. Tomorrow evening if we can find a piano. Tomorrow otherwise during the day get your affairs in order. Try to help as much as you possibly can in organizing so that things will go smoothly and offer your services if necessary. Don't leave it just to a few. See what you can do. Make your time useful. What will we do with the rest. Transcriptions. Much work. This place. Work here. Typewriters. Recorders. Whatever it is. Andy probably can help in the foot recorder, you know. Volunteer. Much too much work is still to be done. You have to help. You have to help not only that you will profit – someone else will profit by it. You have to become more and more honest. This place has to be a work place.

It will be worked on, of course, when there is free time there are things that have to be done – building, painting whatever it is, movement of machinery sometimes maybe a little handicap but let's make this a place so that there is here created an atmosphere that if when someone comes in that something unknown to such a person happens to him. What is here? As if the atmosphere of oneself while one is working exudes from one and penetrates into the walls and stays there and again and again becomes alive when it is called on because one comes in, in a conscious state. Don't forget for one moment that the creation of an atmosphere among people of a work group is tremendously important and it could be of such help that you even don't know until you find out by experience what it is and then almost you would say, such a fool I am that I have not even tried. At the same time, don't expect it to be too soon because we are so completely unconscious still. The attempts have to be made nevertheless. It doesn't matter.

On the 26th I think I'll go to Big Sur. I would like to have an opportunity to see in Big Sur there is, not necessarily the Esalon Institute but from the surrounding country including Carmel there are people - also I think people who would need or could use work. I cannot say very much about it. I hope it will be on a good enough basis. In any event anyone who wishes to come can come. It will be a one day trip simply. After that again towards the end of April I'll be here. Then the transition to May. It will depend if I go again to Portland. I cannot foresee too much of it. Seattle, I wish to go back again perhaps in the beginning of that month. Coming back again. Again working together.

It's going to be a long period. You may as well make up your mind. It's not that I'm such a hard task master but I wish to work with you – this is the reason that I come and therefore you have to utilize as much as you possibly can the opportunity of a stimulus. I will not guarantee you, to answer all your questions. I will try to the extent that it is possible for whatever it is that you need. You need me maybe a little. And perhaps we can get somewhere. But let's make it now continuous so that we adjust ourselves a little bit more to the fact that I happen to be here and not to be too concentrated like it has been many times in the past.

We will have on Thursday the regular meeting of Group I. I hope we will have it in this room because it is conveniently located both from Berkeley and from Palo Alto. Group IIs I would like to hold also and be there but I would like to have one week the Berkeley Group II, to which Palo Alto Group II is invited, and the following week Palo Alto, to which Berkeley is invited. I

do not think it is necessary to have two Group II meetings in a week. Let's combine it. It would be a little bit too repetitious. But you know for Group II you still have the possibility of inviting people who don't know very much about work. Also that I think ought to be changed a little. Because you must make more and more the emphasis of a Group II as a central group where you discuss work, where you learn how to talk if you belong to Group I, where the Group I people actually test themselves to find out how much they know and what they can use as words to answer the different questions that could come from newer people who are interested in finding out how do I work. Why should I work?. What is the necessity placed upon me that even if they are a little critical or perhaps to some extent a little Hasnamussian, don't be dismayed because the worst they can do is to stay away. At the same time you also have to learn how to deal with the general public. How to be able to put in their words whatever it is that their interests have been and perhaps has been developed in the direction of their own religion or ethical values or interests they might have scientifically or psychologically or whatever direction artistically – it may be apparent that they are looking for something.

You cannot talk immediately about work. They don't understand it and they don't wish it. All they wish is an opening for a possibility to see and then when they can see it they can judge do they want to do something or not. You have to have that kind of a neutral group. This would be Group III. It will be held here. It will be in San Francisco. It will draw if we possibly can from a few people around, here, Berkeley, maybe Palo Alto, maybe other sections. Maybe we do something special for it in order to draw that kind of an audience. Maybe it is in the nature a little bit of an open meeting to which different people can be invited. I do not know. As we go along we will decide. Also the evening which is most suitable.

Sundays, Saturdays when I'm here we will work here. Practical work. I hope we can do it dependent on how fast they move certain things out. How much money we have to be able to spend. It's going to cost you something. Don't think that you will be able to do these things for nothing. It's going to exact from you sacrifices, not only in time and energy but real thought. The ability to do certain things for the sake of yourself maintaining the balance of your own inner life. The realization of the necessity which of course I believe is an absolute need for certain people to be able to live in this life correctly and not to be swayed all the time by everything that happens in the fight between civilization and nature. That there is something that we are ground to pieces between these two, natural forces and that what we call industry, commercialism. Civilization we call it as a product and we are between the two

stones being ground, because we belong either to one who wishes to withdraw from civilization or we become completely immersed and forget our roots and we don't even know that the Grand Canyon exists.

Where is our inner life? Where can it be maintained. How can we avoid to be crushed to death. Because you know as well as I do that we are. That constantly this civilization, civilized processes are going to exact more and more from us and it is not only noticeable in the sense of politics or the nonsense that is being published, but that the total atmosphere and even the desire on the part of people to negate it and not to wish even to talk about that what is one's spiritual being. That that desire of superficiality and to accept only manifestations for whatever it seems their value is, that one is of course in that sense completely dissolved. One becomes crystallized and one loses oneself so entirely that Magnetic Center disappears. You must learn. You must remember, yourself. Your real self. That what you are. You have to learn how to pray. You have to learn how to be honest. You have to learn how to thank God for your life, for the ability to breathe, even, that you are still able to stand up, that you are still able to think about the possibility of what might be without even maybe not having enough force to strive but that with this you put yourself in a certain place. Where can I find in this life as I have to live it the possibility of relaxing myself and to come to myself in reality and turning within without the aid of a little candle in front of you? To be in the midst of whatever it is that you are.

Don't employ any particular kind of outside manifestation. A toga or some kind of a turned around collar or even a fez or a turban on your head. Just be simple, ordinary. I would almost say lovable human beings. But be honest. Honest in such simplicity and don't play up to the gallery and don't think that you're entitled to anything in particular unless you for yourself in your own conscience know that you have tried each day to create like the world was created.

So you see there's a little bit of a program. We will work together, We can do it. I am sure we can. And particularly when there are large groups. Some people who cannot always come they must not come then, don't force yourself. Someone else will take your place. If we have meetings with tapes you can listen to it. Don' t be negligent but don' t feel pressured For heaven's sake, don't. Don't do it because I say so. You do it because you wish and if you honestly have no wish don't do it. It is of no use to do it for my sake. It is the quality never the quantity of people. But then when it is right and it is there and you can, and you can afford it. Then you will want to do it correctly and for

that reason I say it has to remain extremely simple because too much complication make people shy away and they will lose the thread and they will not know any more how to return. They don't know what to hold onto and they don't know any more that reality exists.
I am sure we are a little tired probably tonight, some of us. Before you go make sure that those - - -. Who will take care of Seattle. Eve will you correlate it to see who can go and make connections with Andy, Ross for Seattle, to tell who with Ron here, with Robert who has had now some experience in assigning people to cars. Will you see what can be done. You know Eve will then take care of these things so that everything is considered. And it is done in the right way. When we come back next Thursday all of us whoever you are, you come. Then we'll talk about work . What work means and work in yourself with whatever it is that you wish to know. That you are bothered by. That is an obstacle and that you cannot overcome, even if you wished with all your heart. Sometimes you don't know what it is that objects to it but maybe if we talk about it, it might help to clarify. When you come next week come with that intention. Come with a real wish to find reality so that when you go home with it that you then wish to apply it. Don't ever come just to come. And don't ever come just for curiosity. It is so useless. Your time is better spent going to a movie. But if you want to come to find out how can I discover myself and what is it that I have to do for myself in my life. What is it that is required and to what extent can I place myself in the service of the Lord. Don't ever be ashamed to be religious in the real sense of the word because your religion should be the conduct of your life.

So some of you I hope to see on the trip to Seattle and otherwise whoever cannot come we'll meet again next Thursday.

Good night everyone.

M1169
Sunday, April 9, 1967
Portland, Oregon
Group II

I hope we'll have a chance to meet again during the time that I expect to to be here on the West Coast. It depends a little bit on the division of the different things that I have in mind, or that we still should do, but perhaps in the very end of April, beginning of May, I may come back. At such a time perhaps we can have more of a chance of an open meeting, more open than we have now, and probably it's also possible that several people now from New York and Boston and the East Coast probably by that time have to go back home so they won't be so predominant as they are now.

I got some of your tapes and I answered a few things on it, and some of the later ones of course I didn't get but the last one that I remember I made a note of it that what we have to talk about is really that you understand what is the meaning of Work, because I don't think it is entirely clear. This whole question of using a word, observing - and the question of impartiality. Naturally this instantaneousness, the moment, living in a moment or recording in a moment - it's rather difficult as a concept. But observation, unfortunately because of its use of the word in ordinary life when I become observant of something - really what I mean is that I'm alert to it, that I see things, that I notice them. In the terminology of Gurdjieff, observance, if you want to use it in the sense of Self-observation, has only one meaning, that is the observing of that what one is oneself. It has nothing to do with the surroundings, no impressions from the surroundings, no recording of that what takes place in other people. This is only a question of self development; and that therefore the work, if one understands by Work on Oneself only stays with oneself and is never applied then only much and much later to a further understanding of what takes place in the rest of the world or the people you have dealings with. So that I think has to be understood very, very well.

Observing in our sense means that I become aware. Awareness again is not thinking. It is a mental process. It takes place in your brain in a certain section only. The rest of the brain remains mentally engaged in ordinary activities which it always is busy with and which we call subjective and then in that sense remain unconscious.

Now you have to be clear about what is meant by “I”. Again the word I in ordinary life means that it is me. The “I” in accordance with Gurdjieff is something entirely different which at the present time doesn’t exist. And I try to see if I can use the word I and we are dependent on that kind of a language, that when I say “I” observes, that there is really nothing in me at the present time that is observant in the sense of Gurdjieff. So it is not that I observe as I know I see or I have a notion or I think or I feel, That I is my ordinary personality. “I” in the sense of Gurdjieff is something that is nonexistent and it has to be created. By the creation of that, I mean that that what is now observing as “I” becomes nothing else but a recording machinery, an apparatus, a something that is like an objective faculty and the function of that is also mental, but only restricts itself to a recording only in the sense that that what this “I” observes is recorded as such. Now the purity of that recording - that what are facts - I would like to make the facts as objective, as truthful, as I can. Again we are limited now in the use of the word “I” because when I say I would like to have an “I”, the question is always what is this I that originally wishes this? And the clarity for the understanding, you probably can see it better or rather you can almost experience it better when you come to the conclusion that if an “I” in the sense of Gurdjieff exists, it is completely separated from that what at the present time we know of ourselves to be.

And if we call that now personality, it simply means that this personality is made up of all the functions, all subjective functions, of a person. It includes his physical behavior, it includes a feeling apparatus, a feeling center so-called - again the wrong word because it is not a center - and also an intellectual or a mental center or certain functionings which are related to thought processes. All together we call it simply man number one, two or three, dependent entirely on the emphasis on either one or the other or the third - is an entirely unconscious person, functioning, as far as earth is concerned in ordinary life, like each human being in ordinary life functions. And from the standpoint of objectivity, there is no difference between the different types of people as long as they are, in that sense, human and have this quality of having a personality made up of these three different kinds of functionings. So whenever a person starts to talk he uses his subjective ability to talk about subjective things.

Now when I wish to create something of a different kind of nature, something in me has to be more or less cognizant of the possibility of that what I would like to create and that therefore, if I happen to think or if I wish to feel about something that would have a quality of objectivity, something in me must more or less correspond to that possibility even if that what is taking place in me as a thought or a feeling still remains completely subjective. And

that the question of objectivity, of the creation of something that could function in an objective sense, that is, that what could function in a sense of becoming aware of myself as I am, that that means that if I want to create it, it has to start with the potentiality which is within me now and that is, you might say, this wish of creation is for the sake of making something which at the present time does not exist and comes from the potentiality of my thought and feeling. In order to come as close as I can to the possibility of something objective existing, I will try to take out of my ordinary subjective existence all the different things that are most pure and, you might say, as free as possible from any subjectivity. Ultimately, if you want to look at it that way, I want to think about the possibility of heaven with a certain language and feeling which is more or less adjusted to such a possibility. Although I remain on earth, I am free to think about the possibility of something existing which is not of this earth.

When I want to talk about objectivity in my subjective state, I have to think about that what might exist and would have a quality of objectivity for which, at the present time, in my subjective living I have no means of comparing and all I can do is that I hope that something objective can exist when I happen to think about such a possibility. Therefore, to define objectivity is extremely difficult. In the first place, I have to use language and formulations which are subjective. In the second place, I cannot define what is objective when everything that I know by experience is subjective to me. And that at most I can more or less hint at the possibility that something I call objective is that what is non-subjective. If I try to think about what is non-subjective, I come to the point that non-subjective is nonexistence because everything that I now experience with myself as a personality, as I am, is hundred percent subjective. And that only the little bit of a thought or a wish or a hope that something of a different kind of nature exists in me with which I try to conceive the idea of an “I” completely separated from me that then I will be able, if I know, how to continue to maintain that existence of an objective faculty, that gradually this faculty could grow out into an objective existence. And this of course is the idea. If I wish in a subjective state to become free from my subjectivity, I try to project something outside of me which I endow with the possibility of helping me if it were only full grown and that therefore the characteristics of that what I now call “I” which I wish to create, has to be of a nature completely non-subjective and for me then I call it objective, as something outside of this earth in order to illustrate that it is free from this earth and that anyone thinking about the possibilities of how to reach freedom - it must be based on the realization that we are bound.

So you see, you have to be quite clear about what a human being is on earth and the definition for that, that you realize that when he is on earth and he remains on earth with his feet walking on earth, that therefore his manifestations remain completely subjective and subject to this earth and subject to the laws of this earth and that only that what is perhaps, you might call it, his essential essence, is a form which temporarily has been put into a body of a man now on earth which really belongs to a different kind of region or at least represents in man a possibility of existing even if his body and all his functions would die. It's quite logical, of course, we call that Life. Sometimes it's called God, sometimes Endlessness, sometimes it's a concept that is non-dimensional, sometimes it is something, even if I don't want to define what it is, this something in a form. I call it formless, when I use the word Endless. I call it all existing when it is not bound. I know of course if I call it omniscient it has always and at any one time all the wisdom needing for it's own continued existence. When I say it is timeless, it means it is outside of the concept of my time, the way I now conceive of time and the way I experience time; and that therefore these particular concepts of eternity are for me in the standpoint where I am now and how I live of an objective character.

The concept of that, freedom from that what I am naturally, thinking now with that what is bound, becomes a paradox. And as long as I keep on thinking and feeling I will never reach the possibility of that kind of freedom. The closest we come to a realization of that kind of an existence is by intuition, because intuition apparently is a process which gives me knowledge without having gone through any particular mental process and I also don't know how I get intuition when it is so closely related to a feeling that when this feeling takes place the results as intuition I cannot trace even. That one or another little feeling led up to a conclusion to which I must come and I say I have intuitive knowledge. At the same time, this question of experiencing this what I have at the present time, which may be independent of any kind of a form or any kind of a way of subjective utterance, simply means for me that something must be in existence which has already an objective quality. I say I call it Life because Life is ever existing. It is something that you might say is put in a human being simply because he happens to be born on earth and becomes, of course, then subject to the laws of earth which require for him to have a coating as Gurdjieff would call it of an ordinary human being.

A coating simply means the form in which this life happens to be represented and that I know that life exists by the manifestations, physically or intellectually or feelingly of such a man. And that each human being has these particular qualities. One, the subjective elements which make this form as

represented by his body and the different functions and that what makes him alive. Gurdjieff uses for that particular terminology magnetic center. Magnetism in this sense is that, that form of life is attracted to all other forms of life and ultimately belongs to the totality of all life existing. This again, as all life existing being eternal and permanent.

You see the concept that we are used to when we live on earth and being dependent on subjective interpretations never will give us this particular experience of eternity. And it would be really utterly silly to think about the possibility of freedom and an objective faculty gradually developing in one if one didn't have certain experiences which are more or less analogous or at least give an indication in the direction of such a possibility. I say this what I call life, that what is manifested, I only know life as it exists in me or in other forms of living matter.

The experience of a moment is a little different because in a moment timelessness has appeared and I am then at that moment free from all kind of subjective interpretation; nevertheless experiencing an existence of myself without being dependent on time. The question now is can I as a human being have an experience of that kind of eternity. In the Gurdjieffian sense, we call them moments which I never forget. It is apparently an experience and each person is able and in all probability has had at least once or perhaps more times - a sense of existing, knowing that he existed, in which his particular functions of feeling or of mental functioning did not operate. Whenever one has been in contact in moments of danger of losing one's life, whenever one has experienced a deep feeling or emotional state in which one is apparently taken up completely, in which there is a realization of existing without being able at that moment to describe it. Rather that afterwards, having recorded it, and being in my memory that of course I do remember it. But that nevertheless at the time and this time happening to be the moment of my existence, I fully know that with all of my totality something happens to me which I then recall.

There are different ways of explaining how at such a time this kind of an experience occurs and it may be that when I know once and for all that such experience for me is possible, I also know that it would give and if I remember it correctly that it has given me a sense of being in which there was the different ways of describing it quite inadequate because the knowledge of my existence is then at such a time when I do exist as if everything else of a subjective nature has disappeared and something remains for me which was me which I cannot define and only afterwards I can describe.

What happens when man dies? What is this form of life that represents man when he is conceived and born? What happens to that what is manifested in daily living by means of maintaining the existence of the body by food and by breathing or by impressions. This whole question of what is there besides that what we see or that we ourselves believe in that we assume that of course when man is not only that what is noticed from the outside and that he himself also at times is quite capable of realizing that he exists, that something else in him exists which he then would call his inner life, his spiritual being or perhaps even his essential being or that what he would like to call the most essential part of his essence. Sometimes one compares it to the state of heaven within oneself or sometimes in moments of great stress or in moments of great realization it may be compared to the voice of God in one's conscience. Sometimes in activities of creation, of that what one really wants to create in any form of art, that for oneself as if something of one's own life is poured into that which is a form which one has made, that then it starts to represent a form of one's self, again in the form created, by being made alive with that what is the highest of myself. That what is accomplished for oneself when one wishes to pray, when one wants to make a certain form of communication we say with that what is above us, or that what is hereafter, or that what exists within or that what is God as all existing for me as His Endlessness, All Father Creator.

Whatever it may be, the kind of terminology that one uses, that one has to believe that man is not just what he is walking around with and what is visible to other people, but that he within himself knows that something else must exist which he, of course, for himself considers of more value. We divide it now into outer life and inner life, and inner life in all kind of different gradations until finally that what is the real essence of oneself I would call reality as soon as it is not any longer subject to the laws of time or the laws of dimension. Constantly I have to come back to this particular concept of a point in time and a point in space because it's the only time when there is an existence which is not subject any more to the laws of earth.

Now to come back to Gurdjieff. "I" observe. This "I", I wish to exist in such a way that it could become objective regarding me and that therefore when "I" could exist there has to be an it. The "It" is my personality. "I" in existing observes. When it is not functioning correctly as this "I" should function, it does not exist. It is not in existence for me as a personality. The requirements for the existence of "I" is in the first place that it can record and in that sense function mentally, correctly, by perceiving that what exists. This what exists is me; my body and of course the different other functions. In the second place, I want to make sure that that what is recorded is correct, is

absolute. Absolute is also a term that I must use in order to get away from what is time on earth. And when I say it has to be absolute, it has to have a quality of a higher level of being. If it is really absolute in the sense of the totality of all things as within one point or a sphere which is homogeneous, it doesn't really matter to me because my sense of absolute of course is also relative and that for the time being the next level of my being is for me already of an absolute value even if it is not hundred per cent it has already a quality of something that is different from me as compared to me being on earth and that what might be as a possibility of living away from earth.

With other words, the greater the freedom from earth, the more possibility for the experience of absoluteness exists. I say it has to be in an absolute sense because that for me could become truth. It's logical that I want truth. It is not that I want it for myself so much, because I think in ordinary life I can make many adjustments which for myself become more or less truthful, or, if they are not, they can be understood by others as, as not more or less, or, to some extent truthful, and provided it is understood by them, I still would have a language of communication. At the same time, if there is a little bit more of subjectivity mixed with it, I would have a difficulty understanding other people when I don't understand their subjectivity. And if I myself express myself in my ordinary subjective way, other people would have difficulty of understanding me. If one is interested in the universality of that what is God, I have to become as closely related to that what I consider truth that it is as closely to an absolute value or hundred percent truth within me and that for that reason I have to define truth as something that is completely free from subjective interpretation. This of course leads now to the second requirement.

How can I free that what I am seeing and conceiving and perceiving from that what is an interpretation of myself so that if I could eliminate it, that what would remain would become absolute. We use the term impartiality with that. That is, that what I now perceive, receive, as facts about myself, I want to make as pure recording as I can and for that reason I wish to take away any kind of personal interpretation of it. The personal interpretation takes on two kinds of forms. One is dependent on my feeling, that is, that what I like or dislike or judge or prefer or wish or whatever it may be in which that what is now being observed as a fact, my interpretation in the sense of an emotion now colors it one way or the other and that therefore I would like to become free from that kind of coloration, this kind of partiality to that what is now a recorded fact, so that when I strive towards getting information which is absolute, I have to eliminate all feeling, all wishing of that what exists to be different and the acceptance of that what is as it is. We call it impartiality.

The requirement in order to make sure that I could become impartial as far as my intellect is concerned simply means that in the recording of facts about myself I will not use and allow any associative form of thinking to interfere. This is a very difficult concept because I am so used to whatever I record to place it immediately with the facts which are already in my memory and for that reason I classify it or pigeonhole it or give it a name. If I could actually receive an impression of something of my own in such a way that being free from a feeling interpretation I also could be free from that what is description, I would then have an absolute fact, free again from any kind of thought process and this I know when a thought process for me is subjectivity par excellence, that therefore the mind in the recording of such facts has to become objective and free from either concepts of anticipation as future or that what is memory as past.

Again I am driven to the realization that the recording of such a fact has to take place at the moment of existence in which none, in this moment, of my subjectivity can figure. This of course - it is like Zen - the moment of existence as the only reality. But this time, I would like to link it up with that what I am in reality when I perceive myself and that thereby I accumulate knowledge about myself. And that the real self knowledge will help me when it is truthful so that I can count on it and at the same time that truth then could become the same for everyone. You see it is really a step further in the possible application of this momentary existence to record the facts of myself as I am, that then I will be able with such facts, as truthful knowledge, to do certain things which beforehand I could not rely on, or which could only be useful to me in my subjective state.

Now to bring it back to very simple terminology, “I” can exist when it has three different requirements fulfilled. In the first place, this “I” records, states facts. In the second place, it accepts facts as they are. In the third place, it records such a fact at the moment when it happens. You express that simply by using observation, impartiality and simultaneity or instantaneousness. This we call ABC. There is no question about it, that it is difficult, difficult to do, There is no question either that it is extremely simple to understand. And as soon as I now start talking about myself and it is a thinking process and not a recording of that what I now call impartial observation, I am not even describing the facts as they are. When I now wish to Work on myself, “I” exists as a separate entity in relation to it, which is the totality of all my subjectivity as expressed in my personality.

How does “I” work? How does it exist? And how can it be maintained? Again, “I” as an entity is a mental functioning, recording facts in which that what is now an objective faculty trying to be built, which process takes place in a certain section of the brain and from which then this observation process proceeds. The object of observation is me, my body, all functioning in my body. That is the observation ultimately of that what is physical manifestation, what is in feeling process taking place, and what is a mental process also taking place in the rest of my brain. “I” can exist only when the three factors have been fulfilled. If one is missing, “I” does not exist. “I” exists at the time when “It” exists. “It” never stops existing. “I” constantly disappears because the three requirements are not fulfilled and all the time when I say I wish to work, something in me has to change over or be converted from this wish into the reality and actuality of “I” existing. This is a very difficult process to understand because this I now call awareness.

Awareness is a mental function in an objective sense and it is an awareness as a word used by Gurdjieff which again is misleading because we use “to be aware” also in ordinary life. One has to learn to be very exact about this so that you don’t start mixing it up and you will never understand each other if there is not that kind of an exact language which, of course, is possible by definition, but each person must agree of what is meant by such definitions. Whenever “I”, small as it may be, exists, there are recordings of facts about myself and they have to be impartially tinted - if that is the right word - and they have to be recorded at the moment of the existing of that activity.

The difficulty of course is, in fulfilling this requirement of impartiality and the requirement of simultaneity naturally is quite obvious when that what “I” wishes to observe has to do with my feeling center as such, which is hundred percent partial, and has to do with the mental functions as such, which are hundred percent subjective and associative. And for that reason, when I want to learn - because the existing of “I” is a process which takes place gradually in a certain section of my brain and which has to be created under the most favorable conditions I can possibly make.

In the beginning this little “I” is so completely in its infancy that the least amount of disturbance around it is sufficient to kill it. And by killing, I mean now that it won’t exist for me. And that time and time again I have to work on myself by creating the effort as a result of the wish that I want something of that kind - objective - to exist. And that for the recording of this existence I have to use as an object of that what is being observed the manifestations of my physical body only. <u>Only</u> and for a long, long time. Don’t

make a mistake. Don't think even or hope that there is a possibility of observing your feeling center, the functioning of it. Or that there is a possibility even of observing your thoughts. You cannot do it. Because there is nothing in existence as yet which can receive such impressions.

The building of "I" is the building of the telescope that Gurdjieff talks about on Mars from which the earth is observed. And it took a long time before they built it and a long time before there was an observer who even could interpret the facts of that what happens on earth. Earth is the body of man. Mars is one of the planets. It is the place in which his emotions are in existence and Mars indicates the state in which a man has to be when he wishes to observe. That is, in the state wishing to fight, wishing to be excited without losing himself. A state of that kind of an excitement as a result of his feeling, a result of his wish, having an emotion to want to be awake.

I use the word awake now. Awake simply means the continuation of a state of awareness. If awareness is a moment, you can understand that if moments could continue, and now continue in the sense of objectivity and not become subject to time, that then there would be a continuation of an existence of a momentary existence in which objectivity was really taking place in "I" regarding that what is my body as a subjective entity. For that reason, observing means, "I", whatever there is in existence, becomes aware of that what is now manifested by my body as if that body represents earth.

There are many ways of further interpreting this. And you have to talk about this at your meetings because the observation processes now that I am talking about are not at all what you usually have talked about. A few times you make an effort to do it and it is not entirely clear, not even with the few when I have listened to the tapes who discussed it. And there is nothing wrong with that because it is very difficult even to describe. And it is so elusive that when you make an attempt to wake up in this sense of the word now - that is, that you try to become conscious, that you try to create an "I", even for a moment, that - if you describe it now as having experienced it, you are using all the time subjective language and perhaps there is a possibility of interpreting it in a certain way which you would like. Statements of facts of this kind should be completely independent of any kind of feeling or any kind of a desire to put them in beautiful flowery language. It is a statement in which you make an attempt, wishing to wake up, to become objective to yourself, that then what is now objective, of what, only should be that what is manifesting as far as physical behavior is concerned. As I say again, don't try to describe your

feelings or even to observe them and don't try to think even that you could for one moment be observant of a mental process.

The question now, physical behavior. I have enumerated them before - the five different ways. It does not mean that they have to be done separately or combined. It depends entirely in what kind of a state you are and at certain times you can be observant easier about the tone of your voice or your posture than you may be about the movements. Postures and gestures, movements, tone of voice, and facial expressions. You remember. Those are the five cardinal principles of physical behavior. And again I say, for a long time that is your work. Don't deviate from it. Don't try to philosophize. Don't theorize too much. You talk a great deal - don't. It is better to spend half an hour by just relating what you have attempted to do in the simplicity of your ordinary life, not by meditating or contemplation because you fall asleep. Subjectivity is a state of sleep, waking-sleeping state. Awareness and awakening is a state of having wakened up out of the state of sleep. The same way, the same kind of a relationship as there is between physical sleep and waking up when you open your eyes. When you open your eyes in the day, the day is a new something which you experience, which you don't experience when you are physically asleep. There is a difference in levels between physical sleep and ordinary awakening during the day. There is a difference in levels between ordinary waking sleeping state during the day and an awakened. state in the sense of Gurdjieff's definition of consciousness.

Now it may look as if this kind of process is entirely cold blooded, as if it is nothing else but an intellectual recording. There are two things you must keep in mind. If I have a wish, I am interested. Therefore, this kind of recording never can be free because my thoughts about wanting to wake up will not help me. The thought will only help you to indicate what you should do. The wish will have to remain the motivating force - why you want to work - and the real wish of wanting to work, to go against the difficulties in ordinary life which will keep you asleep, will give you sufficiently, will keep you sufficiently warm - wishing in the real sense of the word that what you would like to accomplish.

Again, try to see this, that if there is a real kind of a wish, it must be based on the motivation of that what you are which is not agreeable to you and you want to have changed. Otherwise, there is no motivation. There must be a desire for work based on the hope that you will accomplish something or will experience something that is more worthwhile. Otherwise you don't want to do it. You may do it a little bit out of curiosity but of course that runs dry. The real

wish to want to work is the realization of what you are. And not liking what you are. And you can give it again the names that it is unconscious, that you are uncontrolled, that you don't know what to do, that you have fear, that you spend too much energy, that you have absolutely no sense of why you are or that there are several problems in your life that you cannot solve or that you don't know how to behave in the presence of other people or whatever it may be. That ordinary life as it is now being lived by all of us, something is lacking or missing that you would like to have changed and, of course, that is real, that is true. You want to have a motivation for that.

This gives you the energy. The energy this time is based on the realization that there is a need for a change. You cannot get away from that. You are not going to do it because someone else tells you. Neither will you do it because God requires it or that there may be fear that the devil will be after you if you don't work. Such things don't count. That what counts in one is one's conscience. To whatever extent it is developed and perhaps still a little bit more or less subjective, nevertheless, it has good moments in which there is a realization of something that ought to develop in you, which you now call your inner life and that that what is outer life predominates and you don't want it because it is not the function of a real man.

Say it differently. That what takes place is the predominance of your body, with all its wishes and that the mind has very little to say about it. You can also say it this way; that there is constantly a conflict between that what you think you ought to do and that what you feel like. And that you don't know how to reconcile the two because apparently there is no direct route. And that, at the same time, a man in his behavior and also in the different functions of his mind and his feeling is constantly subject to the particular rule that that what he thinks and what he feels is expressed in the behavior of his body. And that therefore in his body there is this conflict of not knowing exactly what he should follow - either the mind or that what is now his feeling - and that only at times, when he can exclude either one or the other, that he feels more or less complete. And of course it is not a completeness because you exclude your mind and you follow your feelings only. You are not a complete man. And if you follow your mind and have no particular feeling, for exactly the same reason you are not complete.

A complete man of course is someone in whom three things are united. Who become one. Who then, in that sense, as this form of triunity become a unit of that what is an entity, as such then, a replica of what we understand God or the universe or the totality of all worlds to be. That we as man never are

complete in that sense. And that our striving should be how to reach this kind of a condition which, of course, ultimately would enable man to be in balance. This question again, what is man, what is he physically, full grown - emotionally, halfway - intellectually, just a little bit of a speck of intellect and mental function, not knowing how to think really, only using his mental apparatus for associative forms, memories and the little anticipations and hope for the future. There is in that sense no full development of man and as you know Gurdjieff emphasizes this question of how to define harmonious man. As a man in whom three bodies could exist and that the three bodies could be united into one entity of being and, as such then, in harmony, could become unified or united with that what exists outside of him, of which he could become part and with which he then could live.

We don't want to go into the philosophy of these kind of things, underlying, perhaps, or giving a background to this particular thing, because what is first, in the first place is needed - how to discover the road to Work. What the Buddhists call The Only Way. Maybe you know *Some Sayings of the Buddha* by Woodward. It is published and if you can get hold of it, read it. There is a section, "The Only Way" - "and how, my brethren, do I reach understanding? By the contemplation and saying to myself - 'I am'." I am walking. I am doing this. Several statements of that kind are absolutely truthful in the sense of work. It is an understanding, if one could understand Buddhism, in the real way, that one knows that also there esoteric knowledge, of course, existed as it always must have existed - and that never, you must know, the claim has ever been made by Gurdjieff that he brought something new. It is a little different form and perhaps, at the present time, made a little bit more palatable for us because we were not brought up as orientals. But that nevertheless for our sense of what is meant by being asleep or awake, conscious, real conscious that such precepts, of course, are also found in the Bible. That it is in the Koran. That it is in many sayings of the Sufis, if you know a little bit about mysticism. That it is, of course, in anyone who honestly tried to find the solution to his life and that perhaps ultimately, as far as mystics are concerned, the connection of that what they strove for - of how to find that what is the unity between themselves as man representing God, with God in man, representing as a unity of his being.

All these things - they are not spread here and there without any connection. They are always the same. If you wish to go from any religion down to that what is its doctrine, not its dogma, but that what it actually is - what makes a religion exist and could become, if man continued to understand it, a conduct for his living. That then in that there would be a solution because

such a man if he lives in accordance with it, would in his manifestation, represent that what is real in any form of religion and his relationship towards God.

One has to become, of course, ultimately religious about this. One has to know that the development of inner life will have to go hand in hand with the possibility of further understanding and that perhaps there are three of such possibilities of the continuation of one's existence physically and to understand how to treat one's body and to utilize the energies that are available. That also for man that what is his inner life, now more or less represented by his spiritual unfoldment, that it should unfold more and more and grow, because at the present time it is not full grown and it is not as yet dependable and it is not even large enough to be called emotion. That perhaps that what I call an emotional relationship towards God in prayer or wishing to grow, wishing to become, wishing to be united, wishing to leave this earth, wishing sometimes to die. In order to have then for me a vehicle which would continue to furnish for the form of life which is now represented in my physical body a continuation of that kind of an existence, so that "I", if "I" could exist, continues to exist independently of whatever my physical body represents. That it is still in existence even if that what is now physical would be buried and that the third form that man really should become is his Soul, for which, at the present time he has to Work because it doesn't exist as yet at all. All it is in this Soul formation is a little bit of something that happens to think about the possibility of hoping that ultimately he will be considered a child of God.

Many times these kind of misinterpretations of Christianity and thinking that things already exist for one when work still has to be done. Of course, it's quite logical because Mother Nature is not interested in one's Soul at all. Mother Nature doesn't allow a Soul to exist. Mother Nature even prevents it. Mother Nature is an enemy, is enemy for the growth of man. Mother Nature will, when man wishes and definitely wishes, then Mother Nature will step back because they will not interfere with anything that is of a higher value than Mother Nature itself. By Mother Nature, I mean now the laws of earth. That what exists now in our world, in our world of manifestation and that what belongs to personality.

How to work? You start with the wish. You say "I wish to wake up. I want to become observant of that what I am. I want to record that what I am doing, physically, so that that becomes for me a measure and certain facts of which I could be absolutely sure." I walk. I become conscious. "I" is observing that what is walking - my body, "It" walks. "I" records it. "I" observes "It".

This body, as it is. As it behaves. As it moves. As it has a posture. As it has a facial expression, an expression on my face, never mind where it came from. It happens to be that what is and "I" accepts the condition of my body. This is Work. You do this whenever you can. Whenever you have the wish for it. Whenever the conditions are right. Whenever you are not engaged too much emotionally in any kind of a form which creates excitement for you or hysteria or any kind of an expression of an emotional kind. You do it at times when you are so utterly simple that it is practically impossible to even get excited about it. That you do it when you do ordinary monotony - monotonous things, habitual forms of behavior in which, already because they were habitual nothing really of your mind is taking place. You simply now become observant of that kind of an activity of yourself as you get up out of bed. You are not loving yourself when you get up out of bed. Maybe you hate yourself, if you have to. You have a state of your body and you become observant and accept it the way it is.

Do not change it. There is no need. Of course, you will change it. When you change it, it remains your body. You still can be observant. You forget this moment there is another moment. It comes. The moments come, constantly. You keep on. Whenever you say "I cannot work" you are stupid. You can work for one moment. You may loose it. Again you will think, maybe then again you make an attempt. Your body remains in existence. You are not getting away from it. You keep on observing it. You work on yourself, only yourself. You acquire self knowledge.

Self remembering. You remember that what you were as a child. You remember that whenever as a child you were uninhibited, when as a child you only functioned. No more. Not even memory. Only perceiving. Only beautifully recording the beauty of everything existing, of yourself, as a little human being, walking around, not knowing anything about anything, and still being. That was your Self. That was "I" in the beginning, when the world was created, when the little body was created, put in a form into which life was poured. And now it manifests and it is, as Gurdjieff would say, a blank sheet of paper, nothing as yet written on it. It is for that reason beautiful. For that reason it is self with a capital S. And whenever you now remember the days of your youth, of your real youth, of that what you were and that what gradually became completely covered, with that what we now call culture, education and civilization, that what a man is in reality and always will remain, which gradually recedes because it is not being fed. That what we constantly feed is our outer life, That what is inner life, we hardly know or we don't want to

know or even talk about it or sometimes we are a little ashamed of it. And still that is the reality of man - and for that I wish to remember myself.

So I start. Movements - as I walk - as I move different parts of my body, as my body has a posture, as it stands, as it receives, of course, impressions from the outside world, as, of course, it is thinking, as it is feeling. I express that what I am by means of a posture and “I” becomes aware. Nothing else. Only aware. This is me. Sometimes I say “I am.” “I am it.” “I” only at times. “It” always existing. “I” only existing when “It” will allow it to be created. To say it a little differently: when “It” would become open enough to allow “I” to penetrate me. Then “I”, as an entity, intellectually tinted in the beginning because it has to be a recording apparatus, constantly is observing me and in that sense is in relation to me, has a quality of interest. I call it benevolence, of wanting to see that what it sees and then afterwards, if “I” can grow sufficiently that then this “I” could become help to me. “I”, for me, when I create it, in that sense becomes God for me. I endow it with that what I wish it to be. I wish it to be for me an observing something which gives me reality as facts, as they are recorded. And, of course, the recording of that what is a fact, taking place in my mind is also in my memory - and that then when I recall those facts, recorded in an absolute sense, I know that they are then reliable for me, I can stand on them. I know they are the truth, the truth about myself, what I really am, without fuss, without interpretation, without wishing even to change it, without wanting to justify it, without giving it a particular name, without having any self love about this what is it - my body. And only that this, my body, should function in a certain way. That it is now functioning unconsciously and that now from “I” this light of consciousness gives me facts about myself and I must make a promise that I will accept whatever this “I” perceives. It’s extremely difficult to remain honest. “I” only knows honesty of recording. No interpretation whatsoever.

This is the beginning of “I”. Until “I” grows more and more mature, more and more capable of recording more, more and more understanding within “I”, and then feeling and knowing - that is the development of “I” becoming as it were like a person, growing with constant interest and constantly acquiring more and more interest in me, as “It”, as I am, as a personality living on earth.

You see the second step, that what has to follow, what must follow in order to become a man, that that “I” participates in that what “It” is doing. And then of course when “I” is there, part of me now because of its different kind of nature, or level of being, able, to be able to say, to do, to tell it how, what not to

do, to have within itself - that is “I” - self - a measure, knowing what is right and what is wrong in an objective sense, that then in the personality starts to develop besides this consciousness, which spreads from the places where originally it started over the totality of the mental processes, that each mental process gradually could become conscious. That at the same time when this happens, the desire for myself and wishing to be what I should be, that that follows immediately in the making or creation of that what is my conscience. My constant wish for myself to wake up, to remain awake, to be what I should be, to be conscious, to become in that sense really part of God, because I created God and God, in wishing to remain in existence, acknowledged me.

The question of how much of God there is. Who knows? Because I only accept it to the extent that it is above me. When I get there, it moves because constantly the concept of God will change in accordance with my own understanding. And the more my conscience and consciousness start to develop, the more there will be that kind of a reality and purity of actually experiencing that what is of a higher level of being. And the constant change in myself of that what I should become as a human being. So that if there is consciousness, if there is conscience, then there will be Will because that what will be expressed as a result of the thought, a real thought this time, a pure thought, an objective thought, and that what there is as real conscience, and that what is emotionally correct and as that what takes place from the center of my heart where it belongs, then that will influence the activity of my physical body. Then man would have a Will of his own, in accordance with the understanding of the totality of the universe.

It’s a big thing to say this. Perhaps the universe is nothing else but that what we are within ourselves and perhaps in order to limit it, it is nothing else but to find the place of earth in its own solar system and leave alone all the rest of the milky ways and all kind of solar systems which exist in different gradations, mounting gradually up towards that what is the Law of Three in His Endlessness as a triunity becoming one.

All of these things, for the time being, they are quite all right, they are nice to write about but they don’t buy you any bread, That what will buy you bread is the effort you make when you want to wake up. The effort you make, you say I wish to work on myself, myself being myself only. And that gradually if this could develop and I could become a more harmonious man, that gradually, of course, such an influence can be felt on others and then at such a time when I know for myself what is real truthful, that then I could help others, to tell them. But not until then and not trying to observe other people in

order to profit by them. Leave them alone. They have their problems. If they wish to solve them, it's up to them to solve it, not you. You are not living, in this sense, on earth any longer. Earth requires it, earth means that you have to get along with each other, you have to see what you can do in order to be pleasing, or to please someone else, or to be on the good side of someone, or to earn a little money, or to be a little lazy if you want to. It is all right for earth but who cares about earth after- wards?

What is there on earth that earth should give you? What is there that can keep you growing, being alive on earth, not to become monotonous in your own life? To have constantly a desire each day when you get up that you wish to continue to live, because you are happy to live, to see life as it might be for you, full of aspiration towards that what you would like to accomplish, an insight, your inspiration really to be a man. To become creative and to know how to work, Not creative only in the art sense. Creative in the sense of building for yourself that which you should build - the fulfillment of the Kesdjanian body as Gurdjieff would call it or that whatever is Soul, that you should work, work, work, day after day, to see how beautiful it could be made. So that ultimately that becomes like a mansion in heaven, as if that in ordinary life has to be prepared, as if that means the atonement for oneself. To become one and to be free from the bondage of earth, as if that is the concept of Christ within one. As if at such a time that what is my life becomes dedicated to the purpose, the maintenance, the help and the particular place of oneself in relation to what I call simply a higher form of being. Maybe God at the time, sometime, some day, maybe in eternity, I will understand it.

In this sense, you must read. You must take your book - All and Everything - you won't understand it - it doesn't matter. Keep in contact with it - when you meet bring this to a meeting. Don't bring your ordinary affairs too much. It is nice for a tea party. Gurdjieff calls it frou frou. It is nice - cocktails. But it isn't that . This is life. This is your inner life. This is the necessity of considering your self - what you should be. This is the means of how to prepare for death, so that death could become life giving, so that you will know your place, wherever it may be in this life, to do whatever you think you have to do in a sense that it is much more and better and more real and more useful and perhaps even more efficient. That it is in line with that what really should exist and what so often at the present time has been forgotten, simply because the emphasis is constantly on these outside manifestations. Who wishes to continue to live on the periphery? Why should we when there is an inner life available and that all one has to do is to develop it, to make it grow, really

grow, to exist, to be what it should be, to pray in one's life for the understanding?

But you see - the simplicity. You Work. You get up, you dress, you put on clothes, you shave, you do your hair, time goes - made up of moments, moments of opportunity to be awake as you now move, as you go from one place to another. Simply. No more. No particular interpretation. But awake. Awake to yourself. Awake as if "I" is there like the all seeing eye, maybe sometimes at the ceiling, sometimes in front of you, sometimes back of you, sometimes in you and you know it. This "I" exists. It exists and just lives. "I" exists and remains alive, in your daily life, in your profession, maybe as yet not so much when you meet people. They distract you. Not so much when you are affected by the ordinary affairs of life which take you up. But maybe when you sit by yourself and you eat, maybe when you sit and stretch out in a chair. The picture - here you are - sitting - you - you sit. Who is there to see it? Where is the "I" then? When you go to bed. When you put the finishing touches to your day. When you sit perhaps in contemplation, recalling your day, to see how many moments, how many attempts, how many times you thought, you actually put the thought into the reality that really to work, to become aware, that at such a time there was a conversion of energy of interest into the actuality of being and that it was then an objective fact to you which gave you at that time understanding - not knowledge - real being - to be - quiet - I say with aspiration and inspiration within. Finally resting into a period of silence in which no words are needed because that what you feel doesn't require at such a time any kind of a word.

The simplicity of one's life - to be reduced to the existence as if one then is conscious or conscientious and then, in being that, not having even the need of further expressing and at the same time being completely capable of expressing it in any direction, in any way you wish, with any words you want to choose, with any kind of a feeling you want to put in such words and whatever the content is intellectually, as far as logical interpretation or building up that what you wish to express in such a way to create for you that what is going to be your world of the future in which you wish to live and perhaps at times you wish to invite God to come to help you, to see what you are doing, how you are doing it, and to ask him what is your will, thine, to be done, so that I can, if I wish to do, to do that what has to be done?

You have to go through a little bit more of practice, you have to come together and really talk about that. You have to become clear and when you are clear, you write it up. Don't think that your memory will help you all the time.

You will forget all the time. I say Mother Nature will not allow you. Of course, Mother Nature is looking over your shoulder to see where you make a mistake, to catch you, to tell you all the time that consciousness is not necessary, that you can do just as well with a little ersatz. Gurdjieff calls that ersatz - substitute - just as good - a little bit more of your so called mental functioning will give you this kind of objectivity. Don't believe her. She is clever, constantly on the alert to put you back again to sleep. Mother Nature doesn't want you to be awake. You might do damage. The earth has to be maintained. It has to stay where it is for quite some time. It has a task to fulfill and mankind has to do it, like it or not - you are doing it. You may as well become conscious about it to see what you are doing so that in such a time maybe you can do it and pay. You will pay - always you pay. Ultimately with your life - what you call your life now - you pay with your body and Mother Nature keeps it. It keeps all the beautiful thoughts, all that what is even in your solar plexus, in your heart. It's put in the ground - all the cells that belong to you.

What remains for a spiritual world? What basis could you have for yourself to know what remains in existence, unless you know already now, becoming fully conscious of the existence of certain things which become independent of the existence of the matter that we now call our physical body. The freedom so that there is no fear and death. So that I can continue in living regardless of whatever happens to my body. This, of course, it means prayer. It means a contact now. It means an understanding, something that is based on the knowledge, applied in myself and my life, the way it is and the way my attitude is towards it, the way my feeling is, the way I more and more collect all the feelings of myself into one central point, my heart functioning. The blood for that what is Kesdjanian - this Hanbledzoin, that has to function to feed that what is my emotional body so that out of that there is a possibility of a further growth of Soul towards His Endlessness, outside towards His Endlessness, within towards that what is the center of my universe. That is my world. That what was created with me as the beginning of a cell whenever it started as a form of life within oneself. That was my world. My world is my own because God gave it and because of that it is God's.

I say again, religion has to enter in some form or other. But it has to be clear what it is. Not just little words, not just repetitions, not just because someone else tells you that it has to be in a certain form. Don't use a form unless it is your own. When you know it, when you know it by experience, it's your understanding. You can stand on it. You have solidity, solidification. Certain forms of crystallization of your past on which you can build whatever you wish - the foundation for your palace, for your beautiful mansion, for that

what is your ordinary little hut. What difference does it make? Life is alive. What difference does it make in what form it now comes to you, as long as you recognize it? That you will be able to see through that what is manifestation, the reality of all things, ultimately that what is the holy of the holiest. For oneself to be because God could be within and then "I" could be outside.

Send me tapes of your real discussion. Don't send them to me when there is too much blah blah blah blah. No palaver. Forget it. It's of no use. I would answer you, "It's no use" without being able to tell you what to do. But the reality, I try to be awake and I couldn't. What can I do, I was involved, I saw myself lost, afterwards I thought perhaps if I only could have been awake, could have helped me. What should I have done. When should I have started. Why didn't I do it before. Why did I have to wait until it was too difficult and I was too much involved. Such things are work. I was today such and such a place. All of a sudden in front of a door I saw myself. I saw my body, it moved, it opened the door, it pushed, I pushed, somehow or other my body moved, I saw it moving, I opened the door slowly, I became awake, I saw myself as I am. These are things of life. In life you wake up. You don't wake up in church. You don't wake up in meditation or contemplation or reading books. You wake up in activity, That is where God is. He is not in church. It gives you a little bit of a good feeling every once in a while, sometimes congeniality. You think it is work. It is not.

Work is hard. It belongs to simple things - what you do, not what you feel, not what you think. A man is a creature who can do - who should in all conditions be able to remain active and then to be awake with this "I", becoming aware of that what is his body and whatever his body is doing, so that that relationship exists of "I" and it, all the time and at times impossible to exist, because that what "It" requires is all your energy that is available. Maybe you can slow down. Maybe you can wait, maybe there is a definite wish at a certain time, the realization that you need it, as if it is, as if you couldn't live without trying to make attempts to observe. Like you cannot live without air, like you cannot live without impressions. Now - not to be able to live - such a need for one's life - that it has to be expressed in such a form that you can continue with this life as it should be and that therefore the need for that, that recognition of yourself, of the reality of yourself, that with this you wish to work. This is commitment. It will be a long time before you commit yourself. You constantly wish to do a variety of little things. Interesting enough as far as earth is concerned. You even could get a medal for it and you could be distinguished. But that what you are in reality, that what you do on earth, God

won't know at all. For us we are nothing else but little slugs doing this and that and the other.

To yourself - that what your mind could become should be the king for you. You could worship, you would come towards it and ask for advice. To that what your intellect could be for you - the guiding force - and with that what is within yourself as your conscience, the real wish to want to work, to be awake, to remain awake, and to understand the place of one's self, in this life the meaning and aim of one's existence. It sounds like a lot of philosophy. I know it. And still if you keep on thinking a little bit more and try to extract from it what may be there for yourself and for your conscience and for your soul. For the real form of that what you are and for the living matter in you. It may not be matter at all. Aliveness which you cannot define. Density of living which is lighter than what we at the present time experience. The communication from oneself towards that what is higher, feebly spoken, maybe stammering, maybe not even being able to put in words, maybe only sometimes to be just as nothing else but a wish or a sigh, hoping, yearning towards. At times, when you are alone and you really could be yourself. At that time, make up your mind that you wish to work, for God's sake, and for your own sake, and for the sake of the people you live with.

I hope to be back again, end of April. In the meantime, get together. Keep it up. Live, read, talk, experience. Don't forget now what is meant by Work. And if you have forgotten, please, if the tape is any good, listen to it again, I will keep on telling it to you time and time and time again. It doesn't matter because you have to be reminded, you cannot contain it. I know. Not even this meeting you remember. You don't remember what I have said in the beginning. This is all right. It has to be repetitious because Mother Nature is constantly repetitious to keep you asleep.

So good night. See you when we come back.

Good night everybody.

M 1170
Seattle
Open Meeting Granada Theater
April 10, 1967

So tonight, it will be a discussion more or less in the form of a lecture or a talk. I would like to reserve for tomorrow any kind of a discussion of questions that you might have in order to settle perhaps certain things regarding Seattle because tonight I would like to talk about Work in a general sense, and I do not know how many different people there are, this was the form of an open meeting and for that reason there may be some people here who do not know very much about Gurdjieff- not that I want to eliminate the possibility of asking questions if you really want to, but perhaps it is better that we don't go too far in detail of Work.

I would like to make sure that you are quite clear what is the reason you might say that Work exists and also that people become interested in it. I think that for each person as he lives his life, at a certain time dependent on his experiences and sometimes dependent on his type or the people he associates with, will find himself with a certain question of why am I here on earth. And it brings immediately up this whole question of what is life, where is my place, what is the aim if I have any. Why should I exist and why should I remain interested in life as it is? Why is it that there are problems? How does it come that sometimes things are difficult for one person and not so difficult for someone else? At least it seems that way many times, that I do not have an answer to such questions and that then instead of looking at what I am in an ordinary sense with my ordinary life proceeding and you might say then, manifesting or living or thinking and feeling and doing certain things, that then the requirements for myself as far as this present world is concerned, is dictated by the conditions as we find them, the way we have been brought up, the way we have grown, the way we have become interested in certain things and after sometime perhaps lost interest and the older we get, the more then may be added to the possibilities which we see and perhaps the less chance there is of actualizing them or to see in any event, that where is this that we now find ourselves at a certain time in our lives when we start to ask such questions.

I think it's very difficult to have an answer to all such questions, but you must understand that whenever we talk about Work on oneself, that there has to be a certain background in each person who at that time must know that there

is a reason for having to Work, because they must distinguish between two different sets of questions. One set of questions have to do with life as we know it on earth and the requirements which life will give us or requests us, the way we have to be, whatever it is necessary for us to do, how we have to furnish in our life, the wherewithal with which we can live, continue to live, the way we are professionally or whatever it is that we set up of a personal nature - that all of that belongs to the conditions in which we find ourselves whenever we start to grow up and we start on our own feet after the education has been finished. There are many questions of that kind of course, it cannot be helped because we don't know all the different things that are required for answering them. And that what we call now experience, is to try to get out of living and meeting conditions as they are and trying to solve them the best way we can, we then build up a fund of information about oneself which sometimes can be helpful and sometimes quite difficult to face even. And many times I think that in our lives, we look at ourselves and sometimes in retrospect in trying to see why we have done things the way we did them. We don't know exactly how it happens that we did them that way, because afterwards we think we should not have done them.

I think this set of questions and problems of ordinary life belong of course to the different direction in which one wants to go as far as ones living is concerned, and as you remember we have divided them into three at least as a starting point, three directions in which the personal one is of course of more importance to us and it should be than a professional direction and that a sociological or an economic relationship is only set up for certain kinds of people dependent on the position they have in life and the work they're doing. Together with this there is of course a private relationship of a man in relation to his conscience and whatever there is as a guiding force within himself and usually it is connected with what we call his inner life, his existence as far as his spiritual possibilities or his development is concerned. I've indicated as you probably remember, that the three that are important for us in ordinary existence and in which we in such relationships know also with whom the relationship happens to be, that that is our private relationship, the personal one and the professional one.

The sociological one we leave out for a little while, because not everybody has a sociological influence on other people. By that I mean that the influence is dependent on those we don't know at all and at the same time takes place, that is if we are for instance a writer or an artist or someone who makes certain things for the sale or the benefit of mankind. If I am a scientist and I investigate certain things and make a product by which many other people

could profit or that commercially could be put on the market and for which the purpose would be to alleviate conditions of earth in some way or other or to make it easier for us or to give us all kind of gadgets by which we then could live. Naturally if I were the inventor, I would have a tremendous influence on people I've never met before. Writing, of course, could have a very far reaching and perhaps beneficial affect on those people who would read my books or essays. And art in a certain sense can of course reach several people who never even know that I exist. The question however if I'm in politics, I may effect by certain decisions, certain people I never will know although they may be my constituents, but if I'm a senator or a representative and I consent or vote for a law, then I become instrumental in affecting the particular fate of several people. I've mentioned large organizations where the personal relationship is practically gone, where I'm a cog in a machine and of course I have to do whatever the laws are that have been made by the executives who probably I never have met and never know that I exist and I'm simply one of a great number of people who have to follow such laws as they have been promulgated by the executive counsel. You see in that sense, the sociological influence of people who make decisions, of people who live their lives and have opinions and express them, will affect a great many people.

I say for the time being we leave them out because it doesn't apply to everybody, but what does apply is whenever I have a personal or a relationship of a professional kind with which I have dealings with people I see probably every day or at least I have a chance of seeing them and that in that sense there is a little different kind of a character in that kind of a relationship.

As far as the private relationship is concerned, I consider it simply that what I am regarding my conscience and if I am religiously inclined I would consider it my God who I to some extent would worship or at least whose commands I would like to follow but in any event there has to be something in me that is of a personal character although privately owned by myself and not to be used in any way for a discussion with the others of either the personal or the professional kind.

Professionally, of course, I have dealings with people with whom I don't know very much than only on a professional basis. It may be possible that after that friendships might start to exist and that the relationship becomes a little personal but in general a personal relationship is only for those who are dear to me, close to me, near to me, with whom I have you might say, have made certain engagements or for whom I've also taken a responsibility. And the character of the responsibility is not expressed necessarily in terms of money

but it is expressed in terms of myself, how I am as a person in relation to them. Professionally as far as that kind of work is concerned, I simply furnish whatever is required and they pay me for it and that is practically all there is to it. As far as the profession is concerned, I can love it, I can do my best, and perhaps I will feel very happy, but many times this kind of an economic reasoning doesn't apply too often in a profession particularly when it might become too monotonous in the end and I have to do it several years, for several years, because obligations on me will not allow me to change so easily from one job to another. Freelancing of course belongs to the same thing, it doesn't make much difference if I'm paid regularly or paid at intervals, but you see there is a great deal in my life that belongs to that particular kind of expenditure of my time and energy.

What we're now talking about is how is this private relationship influencing the relationships of a different kind. And then we consider man as he is at the present time in relation to all the different things which he has a certain responsibility for and that he lives in his life in accordance with certain rules which he has been brought up with or educated to the extent that that for him becomes his norm for his conduct of living. As long as this particular interest only relates to conditions of earth, there is for man not much to be done than just living the best way he can. And as far as such people are concerned who are only concerned with that kind of an attitude, for them Gurdjieff really doesn't exist, not even in a sense of a private relationship toward his conscience because much of the time I believe that that what I think or feel is quite sufficient for me to have a normal conduct. And as long as I can stay out of prison, out of the arms of the law, then I am considered a well upstanding and a righteous man and for that reason as far as earth is concerned, I fulfill my task. Personally or professionally also these requirements can be met and I can feel probably at the end of the day that I've done all I could do.

Now this whole question - is man and can he be satisfied with that kind of a life. I think there are lots of us who really don't care any further, they just want to live the way they can, the best way they can, make enough money to become independent and also have a certain amount of freedom and when it comes to a question of friendship, relations, acquaintanceships and so forth or even the abilities and dexterities and the different way by which their mind can develop or even their solar plexus or their feelings can develop, they're quite satisfied when they have accomplished certain things which from their standpoint is satisfactory and is satisfying for themselves in order to have an equilibrium so that they don't be bothered too much by worries or by things that are difficult to overcome. Whenever they might happen, usually it is that I

hope that next day it won't be there, and that in time different things will be solved and after a rainy day there will be sunshine again and the question then is, what is there still left for a person of that kind.

If one now takes this as a question of having enthusiasm or a wish to live, what does he live for? Is he satisfied with fulfilling the tasks on earth? I think it is a tremendously big question because in how far do I want to go by trying to reestablish for myself when I already have made enough or enough money or have a certain position or even if I've made a name for the rest of the world attached to my name that what I have produced and for which I have received a certain respect and admiration and sometimes I even get publicity in a newspaper. Is a man ultimately satisfied when he does this kind of thing day after day, year after year, feeling that he is getting older, having a family, having to educate his children, his children getting married, leaving the house and there he is left hoping that he will continue to live without having to suffer because of death in a family, but in any event there he goes on to forty, fifty, sixty years? What is there for such a man to live for? You can say he has ambition. He wants to continue to make, he's inventive, he wants to write. It's very good. At the same time, what is this that he produces, something again and again which become more and more repetitious for him in his life, and will he have at the end of his life the satisfying condition for himself, that he has spent his energies in the right direction.

At the same time, if he really is interested in producing, should that what he now produces always remain more or less on a material level or should something be introduced of himself which he would call of a kind of a spiritual or at least a kind of a nature which is not immediately described in forms of matter. Is it necessary for a man to introduce into his so called creations, that what his spiritual life? And if he has spiritual life, an inner life of his existence, he has to face this question. Will he give what really is of value to him to the rest of humanity? If he does, what is the reason he does it, and if he does that, what does he hope to accomplish as far as he himself is concerned?

You see we're now getting into the realm of the development of a spiritual kind and surely whenever it is applied, it could be called a conduct of ones life in accordance with the rules of religion in which also the consideration has to be taken that it may be on account of some kind of a higher form of being of which we don't know very much but which nevertheless we acknowledge, acknowledge to exist on a different kind of a level than earth. And that then the whole problem of man existing on earth and to find out why he really exists or why mankind has to fulfill certain tasks and

why a man as he is living has such difficulties sometimes to overcome the obstacles that are put in his way and also in consideration of why a man when he once has been put on earth alive, should die.

This whole question of destruction, why are there forces which apparently are drawing any one person back to earth or down to earth or holding him to earth? Why is there a law of gravity materially speaking and why is there the same kind of a law psychologically speaking? Why is it that man is not free? Why is it that if he has a wish to go to the moon or to the planets that he cannot leave this earth? Why is it that he is as heavy as he is with his weight of a material form belonging to earth and why is he bound like in 'Gulliver's Travels', the man was bound and the Lilliputians simply had strings attached to him, and why is it that he in the life and the living and the world of the Brobdingnaglians, if you perhaps remember, the gigantic horses had at times thoughts of wishing to create that what at the present time does not exist and why does his taste in such a time, hopes to reach some possibility of a unity of a different kind so that he then could be freed from that what is now his suffering on earth?

You see I'm now talking more and more about a person who is not entirely satisfied with the way he has to live his life on earth. And that we make adjustments and gradually perhaps wear off the sensitivities so that after some time it doesn't matter so much any more. I'm talking now about a person who continues to wish to live, to express himself and who wants to find in the way of expressing himself an answer to this continued desire to discover what perhaps may be of more value than that what he can see. A person like that of course has to have perception of a different kind, not his eyes, a perception of something that he knows that exists which appears somehow or other in his brain or appears in his heart and reaches him by means of certain processes which are not immediately translatable into the processes of ordinary sense organs.

When one starts to think about these questions when one is alone, when one wants to consider what are the conditions under which I have lived. Why did I have to live this way or that? Why was it that I couldn't say the proper thing at the proper time? Why is it that people around me are mean? Why is it that they cannot be honest with me when I wish to be honest and why do I lose my so called innocence if I by myself would like to remain unspoiled? Why is it that the world as a whole spoils me? Why is it that I'm not strong enough to counteract the affects and the influences of such a world around me? What is it that is wrong with the world? You see we have to consider this because it is a

question of each human being if he is satisfied with the way the world is. Is he satisfied with his own life? If he really believes that in the direction of an industrial development with all the gadgets and pushbuttons and computers and all the rest of it, that that is ultimately going to solve the problems of his life. Of course, theoretically and scientifically we like to believe it, that if we just continue and continue to investigate and accumulate data and that someday someone will arrange the data in the proper way so that then by analysis we can come to some conclusions and that we ultimately will reach truth.

Of course you see from the standpoint of Gurdjieff all of this will never give us the ultimate values that we seek. Of course he is not the only one. All religions try whenever they have a God to worship that they believe that God ultimately will give them the information which every human being would seek and for which he not only wishes to remain responsible but he wants to understand why he has that responsibility to fulfill. Gurdjieff now believes that man as he is on earth is not complete and that all these different questions that come up in ordinary life and which sometimes belong to the realm of an aspiring towards something, a wish and a hope, an improvement in the possibility of further growth, that man as he is at the present time on earth is incapable of solving certain problems and that they always will remain enigmatic, that they always will up to a certain point be solved and then whatever he does and whatever cost it will give, make him coût que coût he cannot possibly solve the problems of his life and he will never find out why he exists or understands the meaning of why he has to live the way he does. This Gurdjieff says is in the nature of man as he is in his development on earth being subject to the laws of earth, subject to the laws of Mother Nature which for us is that what is our world as we know it as represented by humanity living in it as represented by the totality of organic kingdom as representing it in such a case all kinds of forms of life. That man is bound to earth and that he will stay here as long as his body exists and that when his body dies that the body is claimed by Mother Nature to be put again back in the ground and by certain conversion of different kind of matters, nothing will be lost as far as the matter is concerned, that there is that kind of conservation of energy and that man then you might say is free to do what after his death. Mother Nature has no particular concern about that and in order to contrast it Gurdjieff would call that what could become interested is a different form of nature which at such a time when man dies could start to regulate whatever may be left of man.

It's a question now, is anything in existence that can remain in existence after the death of the physical body? It introduces of course the total subject of that what is now a spiritual development, the recognition of spiritual values,

ghosts perhaps included, clairvoyants, all the different aspects of psychic research, the different ways of extrasensory perception, and all the things that one is interested in, in many ways trying to find out what actually can exist in a different kind of a world, or what is it that is now represented by the manifestations of man as he is now and to what extent even in his manifestations he may be under the influence of certain conduct or guided by that what are spiritual values or perhaps even spiritual existences of beings. It is quite possible, of course, that if a man starts to think about it and he starts to investigate such psychic phenomena, that he has to come to the conclusion that certain things exists outside of this earth and there is nothing wrong with it.

The question is however during his lifetime as he is now living, how much can he develop up to the point that something can remain in existence of himself even after his physical body dies. According to Gurdjieff that what man develops in his feeling center, a center so-called, something that functions as a feeling manifestation, of which when the feelings are actually in existence that they become expressed in a manifestation of the physical body, that that also in accordance with that what could grow out, reaches only a certain height, and after that it does not as yet exist although potentially it could change its potentiality into the actuality of existence. This is the first sign you might say of what Gurdjieff calls the possibility of evolution in an emotional sense and he uses the word Kesdjan for that to indicate the possibility of the growth of a separate body of man similar to that what is material body but which has different kind of qualities and has a density which is much less and much lighter, you might say spiritual or perhaps even ethereal compared to that what we consider ordinary matter. In the development of this Kesdjanian body we are at the present time in accordance with the rules of Mother Nature and that whatever is allowed on earth, up to a certain point and beyond which we cannot go. Expressed in the form of an octave, that what we have as far as our feeling is concerned is only a do-re-mi. That we have reached the ‘fa’ state and nothing can happen even if we wish it. There is a limitation to our feeling center, the development of it and the ability to function.

Gurdjieff also claims that that what man is as far as his intellect is concerned, is still quite infantile, that the mental processes with which we are familiar are quite sufficient for man to be able to live on earth, but as far as his spiritual development is concerned and the continuation of himself after his physical body dies, is practically nil. And at most, that man can have thoughts about the possibility of further growth and wishing to some extent to evolve and also perhaps hoping that it may be possible to discover a road or a way by which he actually could accomplish that and if he is feelingly interested in a

possibility of developing his emotion, that his religious, emotional field would go in the direction of that what is a higher being to which then sometimes if he calls it God, he wants to pray and he hopes then that in, by means of such a prayer, he can establish a relationship so that ultimately this God that he has perhaps created or at least which he assumes to exist, will help him after he dies. The indications in many religions of course, this hereafter, heaven, sometimes heaven on earth, sometimes heaven within a man, whatever the Bible or other sacred books talk about, all of that belongs partly to a man's private life and partly to that what he puts into practice in ordinary living.

The question now in how far can this inner existence of man become of value to him in his outer life and is it necessary for man really to develop more than what he is and again it comes back to this question, are we satisfied by living the way we are on earth, or are there questions that ought to be solved? A person if he is interested in Gurdjieffian ideas, has to have an unquenching thirst for wanting to solve the problems of himself. This goes without saying. If I don't have any particular desire to satisfy that what I now don't know or even don't feel and of which I assume that there is a possibility of knowing or a possibility of feeling, that then for that I have to have a constant wish that whichever way it goes and whatever way I discover myself to be, that I still have within myself the desire to continue at any kind of a cost. Even if it would cost my life, because ultimately, that what I give up when I die, simply I have to do because the conditions will force me. It wouldn't matter at all that in the search of this kind and if I'm ready to give up that what is now my ordinary existence, if I could gain the kingdom of heaven, I wouldn't mind terminating or at least for the time being, not considering the value of my life the way it is at the present time.

My life must be when I live it on earth, a kind of stepping stone toward something else, and this something else I would like to define as much as I can in ordinary terminology and now I come to a very difficult problem, because how can I define something that is not of this earth, in the terminology of earth. As far as Gurdjieff is concerned, this whole question of development surely we consider that man could reach a state of self-consciousness. By consciousness, Gurdjieff now means that the mental functions of a man are not at all the way they are at the present time. And again defining that what takes place in our mind as it is, we consider simply an unconscious state. It is mostly made up of associative forms which are related to each other which of course can be brought back by means of memory to the present in thinking about it and also that man has the possibility of a certain vision, of hoping of that what comes as

will come from him from the future that that then at a certain time will take place in his present of living.

The limitations of the mind as it is at the present time is simply that it cannot have any experience of a moment of existence. You can say it's too bad, at the same time, I don't think it is necessary for ordinary life. I think if a man can foresee and hope that the future will become reality and that as soon as reality is there, it will become the past and then can be recalled as memory, it is more than sufficient for the functioning of the ordinary mind even including the possibility of having to think in a certain scientific way perhaps trying to invent or create in that sense or that he can think in a philosophical way of considering all the possibilities of all life or whatever maybe that occurs to man. Most of this, of course, will remain quite separate as a mental function from whatever he is as manifesting himself in life. And usually this mental enjoyment, this consideration of certain questions in thinking and weighing and perhaps trying to put two and two together, can stay within the mind without affecting his conduct in life. He can be the distracted professor and reach many, many good things in the sense that he becomes developed mentally to such an extent that he becomes even remarkable. And because of that perhaps can even be admired.

But always the question remains, what is he as a man. A man is made up not only of these three different centers, his physical body and his feeling, and that what is his mind. There is something in man that also exists, then perhaps was born with him whenever he was either conceived or saw the light of this world and that in that way whenever he started to exist, that that what is his life, became for the time being his own, although it may be imprisoned in his body, it is as if sometimes, as you probably know, the Sufi religion or the Sufi mysticism, explains this very lovely - that man is put in a chest, and the chest has a cover, and he is covered up and who will now open the chest, who has the key, who wishes the cover to open? It is of course at the time when he dies that the cover is opened and there is man and what has he done in the meantime while he was in this chest? Did he use his time, his life, for a certain purpose, or is it simply by opening the chest, he is still there as a body without being able to move anymore. The point is there, of course, that if man could grow wings so that then when the chest is opened he could fly away.

This is what I mean by spiritual value. What is man at the present time doing about the possibility of his further development? In the first place, if such development could exist, in the second place if he is interested in development and in the third place, if he does, what would he gain? The

terminology of Gurdjieff again, believes that man could become more harmonious than he is at the present time. He uses that term of harmony, perhaps it is better to use the term “in balance”, in real equilibrium. Equilibrium is not a static state. It is quite definitely dynamic, but it exists at a certain place, full of power to be able to go left or right, but not going as long as it is in balance and only moving in a certain direction whenever there is a requirement for that. If you know something about chemical reactions, whenever two or three substances are put together, and there is a reaction of a certain kind of one substance on the other, that then out of that new substances are born which then perhaps finish such a reaction to go in one direction or another, dependent entirely on the conditions under which the reaction takes place. And that we usually indicate that by little arrows going from the left or right and the meaning of that is that in a certain length of time certain molecules from the left side go over to the molecules of the right side, and in the same time, molecules from the right side go over to the left side and establish themselves so that the equilibrium is that the molecules going from the right to the left are equal, equivalent to the molecules going from the left to the right. The dynamic forces are there in operation, but they are counteracting each other and for that reason, the reaction sometimes stays at a certain point and does not go any further unless the conditions are changed either by temperature or by pressure.

This is exactly the state in which man at the present time finds himself. The conditions of ordinary life as they are, they form man the way he is in which he becomes a reacting creature regarding that what influences him. And that he has found because of experience gradually the best way and the easiest, and in all probability the most efficient way of counteracting or in, to a certain extent being able to cope with conditions under which he has to live, and that becomes for him his equilibrium out of which he does not want to be disturbed and the older he gets, the less and less he wants influences to affect him to the extent that he has to do something fundamental about it.

This is an indication of how man becomes more and more tied down to the condition in which he is and with this kind of a condition, he loses the sense of life. He exists, of course, and he maintains himself, he also will protect himself. He will be, of course, whenever there is a danger, he will run away from it or at least he would try to continue his life as long as he can, as long as there is a little bit of a desire left. But as soon as this desire is not there anymore, it becomes completely equal to him if he dies, or not dies and particularly when he has fulfilled his particular functions, when he has done what he should have done, when he has reached or achieved a certain aim, that

after sometime his life becomes, I call it monotonous. It is repetitious. It is not something that has too much life in it anymore. And whatever life is there is used for the maintenance only and it is not for the desire to grow further. This is the condition as I say of the chemical reagent of man whenever he is affected by impressions from the outside to which he reacts, and this reacting creature simply means that he has no particular originality, that even from himself, wishing to grow he does not know how to grow out of the equilibrium which is quite satisfactory to him at the present time.

A person who yearns and searches and who wants to continue, for him, this equilibrium although it may be dynamic, is not satisfying. He wants to continue to the very end, until you might say until the solution of that equation has been solved. And that the final product is a new kind of a man. I say Gurdjieff calls it harmonious. It simply means by definition, that a man could be that kind of a creature who at any one time could act, could do, could feel and could think in relation to that what is required of him dependent on the conditions in which he lives and also dependent on the understanding he has of that what is required to the best of his knowledge to solve the problems which life presents or perhaps the problems which he has within himself. Such a man, at such a time will know at any one time why he is alive, what he has to do and what particular functions he has to fulfill. This you might say as an equilibrium process even if that equilibrium is shifted over to the end product, you might say to the right where he reaches the full development of himself, this is a form of harmony in which then man is in equilibrium within himself. And this equilibrium is now furnished by the possibility of three bodies existing simultaneously within a man as he then would have grown or to which he could have evolved.

The development of his feeling body into a completed total body in the form of Kesdjan, should be followed by the possibility of a development which even in ordinary terminology is called a Soul. And the assumption of, as far as Gurdjieff is concerned is that man does not have a Soul at all, but that he has to work for it and that the opportunity is given for him during his lifetime to develop it so that if such a Soul, as a Soul body full grown, a completed octave, is in existence when he dies, that that what is his living matter, still has a chance to continue either to be contained within such a Soul body, or at least can be used by the Soul as a motivating force of such a Soul to fulfill further functions in the direction of a new kind of a world, this time indicated by cosmic consciousness.

The four different layers of existence of man from sleep to waking-sleeping, to self-consciousness, and cosmic consciousness is what man at the present time can conceive of as long as he lives on earth. His ability as far as his mind is concerned is limited to that. He cannot see further, he cannot see further than his own solar system, than only of the existence of stars and other constellations. He can reach and come to a point of having a little bit more information about it, but in order to understand it quite, he would have to go there, otherwise, it will be nothing else but a surmise more or less cleverly put together and sometimes quite interesting, but after all what is a man as he is on earth, if when he wishes to go to Venus or to even the planets or considerations of outside our own solar system, what is man as he is at the present time, to what extent is he equipped even to live there.

We talk about going to the moon. It is such utter foolishness because what is a man? How can he live on the moon when he cannot even live on earth. When a man lives on earth, he has a task to fulfill. If that what he has to develop as far as his physical body is concerned, he has not even reached the freedom of the wishes of his body. His feeling center has not grown out as yet to a full-grown emotional body and as far as the Soul is concerned, all he has in the beginning as a 'do' of an intellectual possibility of hoping and believing that something exists for him and that he could actually go there if he only knew how to reach it and how to find this particular way that is for each man if he wishes in all possibilities existing for anyone of us, but probably not very much more than just a few interested in that kind of a wish to continue to develop. And the actuality of those who really Work is very very small. And I would almost say naturally so and even Great Naturally so, because why should man as mankind, leave the earth when the earth is the way it is.

Philosophically speaking, if one believes that the earth is at a certain place where ultimately it will have to change in the total cosmic scale and go to a different kind of a place where then conditions which could exist, that then because of the changing of the place in the ray of creation, that then, of course, mankind also would change. Such indications, of course, they do exist, we know there are changes on earth. We change over to an Aquarian age from Pisces. The conditions that are changing now over long periods of time, we probably won't notice it because we will die before that ever would happen. If however, one could continue to exist in a spiritual world, that question of time, becomes more and more timeless and the understanding then of the place of earth in relation to the other planets, that earth, called by Gurdjieff unfortunate, because it happens to be in the place where it is, it happens to be at the 'Fa', of that particular octave of the ray of creation. That that ultimately could become

the sun, the sol if it overbridges ‘Fa’. That in this particular state, ‘Fa’, the one and a half notes between Mi and Sol, is now indicated that the difficulty the earth has of becoming a good planet, that if it could overbridge this particular ‘Fa’ stage, that then the earth ultimately going through the planetary state could become the sun.

The indications are for man if man develops, that he could within his own life, develop these three kind of bodies of which that what is Soul represents for him the sun, his central point, the heliocentric part around which all of his life should revolve. The question of Kesdjan is the level of his planets of that what are his emotional states of that what man knows when he feels and if the feelings become more and more purified would become for him emotion and that with this as emotional wish, indicated by his, you might now say, private life in relation to his God, that there is this possibility of man to develop along the line of an emotional road which when the sun is in the proper place and the earth being the body is understood in its relationship towards the rest of the potentialities of himself. That then the earth has taken on the character of a servant regarding that what is the Soul as intellect which then becomes the sun.

This particular picture, it all belongs to the possible development of man evolutionarily as a harmonious man. And the question is always, can man reach it on earth or should he wait until he has died? Or, how much when he dies can remain in existence not any longer subject to the laws of destruction as far as we know it, according to earthly law?

This development of spiritual being, the development of growing out of what man now has when he feels that he wishes to grow, when he feels that there is a possibility for him. That he also has a hope that something could be accomplished even on earth or, you might say, exactly on earth because if he waits until he dies, there is no time left, because he has nothing anymore to operate with. And, perhaps, even if he remains a spirit, who knows what kind of a condition he will find himself in when he leaves this earth? Maybe he is around for forty days. Maybe then the bondage gradually is loosened up. And then there is an entity of a certain kind, spiritually existing. That what is ethereal. That what has really not much of a form. That what sometimes may still be in contact with the earth and crystalize out in the form of ectoplasm. And sometimes exist simply the same way as magnetism or electricity now exists for us. Something that gives or that indicates a force of action without knowing exactly how such a force is in existence. What is happening to a force as a force? What is a force in a force field? What is this kind of a configuration

if I cannot define it in any particular terminology of matter. These, of course, are rather difficult questions when one wants to consider them. And we don't have many facts about them because we don't live that kind of a life.

If, on the other hand, we could become interested in that development of man so that gradually that what he is at the present time can take its proper place. And that the accent of his living is more and more shifted into the direction of self-consciousness or a conscious area where man really, by his birthright should belong, because life belongs to eternity. For that reason then if man understands that he is bound, his particular search for freedom is one of the most fundamental reasons for the continued existence of himself. That man fulfills a duty, that he has that responsibility towards his God or towards his Creator, or as Gurdjieff calls him Father Endlessness. Perhaps that is true and perhaps it may take a long time before I actually see this as you might say a commitment on the part of myself that I find my proper place in relation to it, that I know that I have to do something for the sake of God maybe, for the sake of existing, for the sake of accepting myself as life, for the sake of life, for that what Gurdjieff would call, for the sake of magnetic center, for the sake of an understanding in myself regardless of all the limitations, that that what can exist independent of any such limitations, that that becomes for me the most important part, again the word part is not right. For me it becomes the most existence, the most serious consideration of existing in space and time.

Now the question again, what, what to do, to consider one's life, to reach within ones life absolute knowledge, to make sure that that what I am, I know and that what I think I am, that that is questioned. When I say I am, that I have a foundation on which I stand which is for me, I call it absolute, it is of course the truth about myself. To be able to then when I have these data about myself, based on truthful facts, that they could be used for the possible development of that what could exist in a different kind of a world, objective world, a non-subjective world, a world which is not of this earth, a world which can be compared to an existence of heaven if I indicate by that something that is not of this earth, of that what is within me as a possibility of a spiritual development or perhaps which could become an all seeing mind. A realization for myself of man as he should be complete and because of this, three, triunity of himself, being able to present even to the outside world, a form of an entity of a unity of that what is one. This kind of oneness, this indication of that what is a replica of the totality of all things existing. If man could be one within himself, then in that he would be timeless, dimensionless and he would be God to the extent of his development at whatever place he may be.

Again when I say place I limit myself. When I say eternity, I cannot limit myself, then only using the word. The concept of something existing without form, endless, timeless, I cannot describe, but I could perhaps feel, perhaps this knowledge comparable to intuition, that I know but not with ordinary mental mind, not with an ordinary thought process, but a realization of an existing of something that comes every once in awhile accidentally to me in which then I see as if as a result of a shock maybe, the realization of myself existing without having the use and without even being conscious of that what is ordinary functioning of thinking or feeling for myself. Perhaps such moments, we call them moments I don't forget, moments which have a certain character, moments which for me exist, and without being able to describe them, appear to be the totality of all of me existing at that moment of time as if in that moment everything that is finite has disappeared. This question of infinity, the question of at times to know that infinity exists, for me as an experience. As long as it is accidental, it doesn't help very much even if I wish for such an accident to take place. But as soon as I consider that that what is accidental belongs to my experience, then I will wish to find ways and means of how to reach it.

The requirement of that kind of an experience of infinity, the kind of what I now call from my standpoint Objectivity, simply means that the subjectivity has to become entirely free from its own subjectivity. And the word I have to use is objective because this is so-called the opposite of subjectivity. It is not the end. Objectivity is not infinity. Objectivity is a description of a state on the next level where from the next level I am free from this level and that the growth of man evolving towards that level and perhaps going further to higher levels of being, my main interest at the present is to reach the next level.

How to reach it is simply by trying to realize that that what could pull me up has to come from the next level above, pulling that what I am at this level and leaving me at a certain place in between. We simply indicate that, if man from earth would like to reach the level of the planets that then the force has to come from the sun and that in combining the sun with the earth, they will settle for that what is in between them. The lowest force and the highest force will settle for that what is in the middle between the two. Gurdjieff explains this, explains it quite well in his book. It is a law of existence, it is the law of that what is life, a diagram of life, of how life proceeds, a stepwise diagram, a diagram in accordance with a rule of 1-3-2, 4-3, 5-4, a stepwise diagram, in which, evolution is indicated by the formation of steps in which that what is progress towards a preparation for the possibility of going to the

next level is indicated by the horizontal step itself and that what takes place in a moment of time which remains as a moment that that is a vertical line erected at a certain place on the horizontal surface, up to the height reaching that what is indicated by the higher level of being above the first horizontal step.

This is how life proceeds, this is how we know even scientifically that life has to proceed. This way of having a quanta, a quantum of that what is a substance of a certain kind which is introduced at the proper time in order to overbridge the condition, now separating this level of being from the next. This particular quantum in our sense of the word is the concept of objectivity. It's the concept of freedom from subjectivity. It's an entirely new kind of a concept. It has nothing to do with the existence of what we know on earth of thinking or feeling processes, let alone even manifestations of the physical body. It has to be a process which although mentally in character and forced by something that I call my feeling is now in relation to that what I know, simply a functioning dependent on the component parts of myself as I am and that in this particular process of reaching the concept of awareness and being awake, I have to use a mental process of a thought with that what is an application in myself as physical behavior and being forced to remain active on account of my wish to grow and to evolve. That, that out of these three little components which I know subjectivity to exist, as that what is manifestation, that what is the thought concerned with it, and that what is the motivating power of creating a desire to Work on myself, that out of these three by means of that what is my wish to grow further and to realize whatever my existence might be on a higher plane, that then at times, these three are united into one and then out of the subjective elements represented by the three centers, something starts to exist as an objective entity entirely different in quality or even with the component parts still there in existence, you might say latently, and into which it could go over at any one time dependent on the changing of conditions.

This is really the process of how objectivity relates to something that is subjective by the oneness in oneself and the united effort that one has to make to try to Work on oneself and again now this Work, this desire to become in ordinary life objective to that what is my physical manifestation and to try to collect data of a certain kind which are truthful without any personal interpretation, without any particular name even, that I then state facts as they are at the moment when that activity is being made aware of. That the state of awareness as an experience, at the moment of my existence can be extended if it could continue in the direction of several awareness moments and then would create for me a state of being Awake.

It is difficult to describe this. It is only possible to experience it. When I experience, I know what I am talking about and when I know what I am talking about I've reached the understanding of that what is an objective experience for myself. If I don't Work, I don't know and I never will know, never, never will I theoretically come to the realization or the experience of a moment of being Awake. It is only when I think and when I feel and I now try to connect them in a certain way, that I proceed on the particular road which will lead ultimately to the realization of myself existing in an objective sense and that then that what exists, that what perhaps even has caused the fusion of the three component parts, making a new kind of a product, almost I would say of a chemical nature which is entirely different from whatever the chemistry or whatever the products were of the components. That then in that particular kind of a state, this what makes this fusion, is a direct result of the existence of "I". "I" being now that what represents for me God, in wishing me to grow and Wake Up, and to which that what is my magnetic center, dedicates itself, putting itself you might say in the hands of that what I consider of a higher value for me and ultimately I believe to be the solution for my life.

It is a very large picture, a picture with a tremendous amount of perspective and the more and more you want to think about it, the more you will see how deep it goes, how intense, how well balanced, how logical, how it really relates, and in what respect all kind of religions, all kind of philosophical systems can find a place. And that in itself this method of how to work, this how to be, has nothing to do with continuation of that what one is, then only that at the time that "I am", there is also something which knows how I am and is present to myself as I am. That it does not do away with religion as you know it, even if perhaps it may be a little dogmatic at times, that perhaps in that there is a possibility of continuing for a very long time with that what you have been educated with provided you dare to look at that what you are in a more absolute sense and perhaps also that because of this and putting the lights of this kind of scrutiny on it - focusing that what is now objectively lighting up that what is you as manifestation and your behavior that most likely under the influence in this kind of a light now affecting you and enlightening you, maybe there are some changes that will take place as a result of that kind of an experience.

But don't give up anything until you wish. Continue to wish to Work, to become Objective, Conscious, of yourself as you are. Do not change. Simply keep on if you can be, aware of that what is taking place and have no judgment of wishing to change it or to consider it in one way or another as that what is right or wrong. Everything unconscious is quite right from the standpoint of

earth. In whichever way it is now considered, earth will have to decide what is right and what is wrong. It is always right from the standpoint of objectivity as long as it remains in existence so that it can be used to be observed, to be seen objectively, to be recorded impartially, and to be noted at the time when it is there being experienced and existing. Don't give up what you have. Don't change yourself. Don't go in a convent. Don't withdraw from the world. Don't shut yourself up in an ivory tower. Don't eliminate friends. Don't consider that what you have been doing as wrong. Don't try to improve yourself.

All you have to do is to Wake Up and only to Wake Up and then to register that what is taking place and accepting that what is taking place because you don't know how to change it in any event. In an unconscious state you would put in something else also unconscious, and what good will it do as long as it serves the purpose that it can be observed in the real sense, that objectively you can continue in your life the way you are, provided then this objectivity will help you to form something that becomes free of yourself, could function impartially regarding that what is your manifestations. I say mostly your physical ones because they are the easiest observed or at least you have a chance of observing them and that this "I" represents for oneself ultimately when it has grown up, the guiding force to tell you what to do, to tell you, this personality, to affect it and influence it and gradually to change it and that ultimately then that what is ones personality by the grace of the Lord will change into an individual, a real individual made up of three bodies in which the three bodies fulfilling their separate functions, then again under the influence of "I" can combine in the most harmonious way so that all three can partake if, in the activity which it has been called upon to do in the life on earth, not to wait until you die, to live now as full a life as one can for the sake of oneself, for the sake of God whatever may be meant by it and for the sake of humanity, to the extent that in living this way, I could actually love it.

We will talk some more, maybe tomorrow night about practical questions. Listen sometimes if this tape is all right, that you can sit. Let it penetrate. Many of the things of course, go in one ear, they go out the other. You will forget. Ordinary affairs of ordinary life will take over. Take out the time. Afford to spend the energy to sit once in awhile and to listen again and again and again because we are so terribly stupid and we are so incapable of understanding the things that are really important and we're constantly swayed by that what we attach some value to and of course it belongs only to this world. Your real life, your inner life, that what you really are, your essential essence, that what is God within you, that what could become your conscience, that would with the consciousness furnish you with a will, a will to live, a will

to believe, a will to be, a will to be a man. If that's the aim as I think it should be for any one man - to be able to be what he should be and to fulfill his function in this life and perhaps if he does, that he then could have wings to fly to wherever his soul wishes to take him.

I'll see you tomorrow night, at least some of you.

Goodnight, everybody.

M1171
Seattle
April 11, 1967

So, again, huh? Where was I either at the first meeting or the last, I never remember very much about in between. But this is the last for tonight for Seattle. I don't want to disappoint you in saying that it will be the last time this particular trip because I think I ought to come out again, end of April or beginning of May. It depends a little bit on the other plans in Berkeley, what we can do with them, maybe I can stay a little longer that just a couple of days. I would almost say even if it is for the sake of the organ where we get better used to it. Maybe it's a good motivation. But in any event - what questions now - last night we talked in general and you probably may have had the impression that it was of a different kind, a certain level, a certain inflexibility of voice in order to make it suitable perhaps for this radio business, but tonight we can go to town. On questions. On particular results as far as the work is concerned, this includes everybody who is here. Not necessarily limited to Seattle. Again questions about work.

You know the necessity and all the time to be reminded that whatever you experience, whatever you do, whatever you even think about regarding work that immediately when that occurs that something happens to yourself that you have to have the wish to use it, to use the thoughts and to use the feelings. And not let them stay for whatever they are because they stay in your mind or in your feeling center and you don't profit by it. The little center where they are received of course that profits because whenever that is an activity it is an action of a certain kind which keeps it flexible and probably also may add even to its particular performance possibility but it is not life. It is only a little bit of life.Life in order to present to one's self a level of being always has to be threefold. Otherwise it is not being and you can quibble about the definition of being, that the being also exists as two centered or one centered, it is true of course. If the two centers in some animal basis and the one center is in the plant basis. Of course a plant has being. Everything has being.

But a question for man is that he has a three centered possibility and that particularly his mind is able to see certain things which even the heart might wish to conceive and hope for but this is not possible and not able to define it, to formulate it sufficiently that it becomes of value to him. A feeling is that what is a result maybe intuition or maybe a result of actually setting something in motion as a vibration but then it stops when it has finished and it is difficult

to maintain it when the original source has been removed. With the mind it is different. A mind can have impressions which are located and then a mind has memory. And the memory is usually the motivating force for further action because even if under the influence of some kind of and effect one is reminded of having to work that that also is every once in a while not there and then the mind has to help you to give you again by memory - by remembering how things used to be or were, maybe then something starts in the mind with the wish of doing something to recall it to bring it back again to the original experience.

So you have to value your mind very very much. The mind has to be clear. If it isn't clear it won't help you.If it's not logical it won't help you. It has to be simple. It's not necessary to use big words but that what are the concepts have to be absolutely clear of what is required as far as work is concerned so that you know what you have to do. If it is vague you don't know what to do because you are floundering. And then the different thoughts that you might have had, all have a certain equal value. You know, for the mind, in order to be able to work, certain thoughts have to be outstanding. If they're not outstanding you do not know how to discriminate and then practically every thought is equal to another and the result again is that you don't do anything about it because everything seems to be so enjoyable.

The one thought that stands out in one's mind is the realization of that one is incomplete. About this I spoke last night that you have to be quite clear because otherwise you have no particular reason why you want to work.If you think it's all bad, you think that by a simply a little improvement of any of the centers that you will reach a certain height by thinking or feeling and refining that and perhaps even trying to purify it, I think you're quite wrong in assuming that a man will become conscious simply by the development of his mind. Or that he will become conscientious by development of his solar plexus or even his heart. I said last night that something had to be introduced of a different kind of nature, and or course it is quite logical that if you want to reach from one level of being to another that there is a certain stepwise change that goes up and does not belong to the atmosphere of the world. If we talk about heaven, it is something that is different from earth. If we talk about consciousness it is different from unconsciousness. And our ordinary mental functions for life as we know it on earth simply is still an unconscious state.

So in the first place the mind must know that man is not complete.It must also know that he can develop, that there is a possibility of development, and that he has to know how to do it. It's quite obvious that those things are

necessary for anyone who wishes to Work. In the second place, there has to be room in the mind for the attachments of a certain feeling which is based on the wish to change the condition in which one is to a condition which is more desirable. And it's also to a certain extent it's a thought , but it is the energy that is attached to the thought of wishing to work so that then that particular concept of working is translated into the actuality of the application. And again this when one says, "I wish to Work" It has to be clear that there are three steps of observation, ultimately impartiality and of course simultaneity, that also connected with that is to become a participant in one's life, and also that there is a certain way of an experimental state in order to develop and enlarge one's own world.That is the accumulation of data which are necessary and helpful to be used as friction in order to create by such friction, energy with which one can help one's self to be more awake.

But that the main thing is that man, knowing he is incomplete, and also believing, partly based on a little bit of an accidental experience that he could be awake, that the possibility of awakening is still in him and could be made possible if he knew how, that then the third is, the third requirement in one's mind, is that he is actually convinced that he can work in accordance with a logical formula of what is the description of work on oneself. And that this desire has to be expressed with knowing what to do in very exact terms. And that one has to be very careful that that is clear in one's mind the way it is now, instead of believing that you do know or that you already have a thought that you have done it before.

I will assure you that this question of objectivity is extremely difficult and does not exist in ordinary man, regardless of what he has done in his life. That all his studies of philosophy, all the different interests that he might have had, even enthusiastically pursuing certain aims in the direction of science or art or even religion will never have given him the ability to become objective. And that regarding this question of work on oneself that every person without exception, and I don't except anyone whatsoever not even a person who has made a name or has been publicized or that's even so called a good man has never applied this intentionally. It does not mean that certain people exist and have existed who are of course were objective. But most of them without knowing it have become that way because of their experiences in life. And usually as a result of a tremendous amount of suffering which has given them the ability to really understand. It is either that kind of a suffering as accumulated over the years by certain people so that they had to find a certain way out in order to retain their own equilibrium, or that perhaps they have

found a possibility in a very simple activity in which they as a three centered person could be combined, united and become one.

This question of unity. We talked about it last night, it is very necessary to see that the more complete a man can be, that is complete in the unity of his three centers, the closer he will become to the possibility of becoming objective. And when in addition to that, that what he can do as dexterity, whathe actually can perform, a simplicity of a task, but that he can do it completely without any further room you might say for extraneous thoughts or feelings. That then such a man in the terminology of Ouspensky is called an obyvatel.A very simple kind of person, living you might say almost close to the ground, but never-the-less having in him the possibility of that understanding which is very unique. It simply means that he in pursuing this, whatever he is doing, no one can improve on him, and no one can tell him to do it better. Not even God himself could help him in that sense. A good cabinet maker who is absolutely honest in his work, who can do that kind of work to perfection and knows everything about what has to be known about making that, a good craftsman, a good man who does honestly, cleaning, cleaning work, ordinary simple tasks, but complete, without allowing any others, any arriere pense really to enter, without allowing any slipshod ways of doing what he is supposed to do. Such a person comes close, I say comes close. He is not objective. He comes very close to it. And the possibility if he continues in his life in that sense, he will then automatically be an objective man.

But such cases are very exceptional. There are among the so called great people, people we admire, who have lived in history, that produced certain beautiful things of art or whatever it may have been. Of course, such people at certain moments also became objective. There is no doubt about it The only trouble with them is that they cannot tell you how to do it. And how actually they reached it as an experience, knowing, people like Beethoven and Chopin, sometimes, some of the musicians, that we do know about, not too many of the present age, but those who have really lived, some philosophers, who really have tried to find, people who really have concentrated and tried to build something that didn't exist in the sense of perfecting, engineers, or maybe chemists or scientists of certain kinds. And those who were without any question religious and trying to follow a certain line of devotion, to find finally, satisfaction and balance and unity with their God, also such people, at certain times have been objective, and I mean by that now have lived on a certain level of being which was away from earth.

Logically, of course, it is quite easy to assume that anyone who continues to live finally will get through with life on Earth. It's not so much the monotony. But it's a question that if their lives are still within them, vivacious, and desirous of wanting to do something and do not object to the difficulties that are put in their way, and that they even welcome opportunities which are perhaps difficult and which may put someone else asleep, that they could use such an opportunity continually to try to remain in that sense even awake, and that after all that what they experience, becomes for them so repetitious that it has lost the value and they then again automatically become impartial. But you see they still have to overbridge a little bit of this simultaneity - this existence at the moment and the realization of the moment. And if they could only understand that, then they would be able to tell. To tell others. But since they don't understand that since their mind is not used to it they can not and have no ability to tell anyone how to reach the same kind of state. So I'm not excluding those who have lived before and who have intentionally and sometimes accidentally reached certain states. The difficulty is always that they cannot tell you how. A mystic cannot tell you how. He can describe his state. And there is no doubt that he has in that communion of a certain kind but he cannot tell you how to do it. And only say, "Do what I have done".

It is very difficult to tell because in the first place it has to be quite clear what is taking place. In the second place it has to be put in formulation of words which can be acceptable to those who want to try, and each person who wants to try is, of course at a different state of development. That makes it sometimes difficult. And what is required in order to communicate it is an infinite patience.The necessity of a repetition. And not to be bored by having to say the same thing.

The mind, being of man, being the third center, is exactly why man is different from any animal or any plant. And it is in that sense that man, being the Do-Re-Mi, the Mi of that particular triad, is quite close to the possibility of making in his life, something that could for him become permanent. Because as he is now, even with the three centers, he is only temporary. That is he lives on earth and he dies. Whatever is left of that what is spiritual development and perhaps the flashes of insight in his mind, is not enough to carry him over. And in accordance with certain rules, such a man when he dies, has to continue to live as well as he can, in order to fulfill his task. Where he fulfills it, to what extent he still has the opportunity and possibility of further development depends entirely on the kind of experiences he has had in life. I'm talking now about unconscious man. Conscious man has a different kind of chance. He knows what to do, if he does it, every time that he makes the effort to wake up,

and the effort to really Work, at such time he adds - he accumulates data which will help his spiritual development. So that then when such a man can die and when his body is not of any use to him anymore, something can remain in existence for him. I called last night Kesdjanian body. To the extent when that is developed, of course, this Kesdjanian body will be a living quarters for that form of life. Even if Kesdjan in another world is also subject to destruction, in time, it is a different kind of time, and there is still the possibility of further development.

You understand that as far as work is concerned these things go hand in hand. If I say I observe, I try to become aware of the existence of myself. I say it is a mental function that I am not familiar with and that all of us are like children in trying to do this. And we all have to start in the beginning and all of us have to start to crawl. It is impossible to walk, it's impossible even to run. No one knows this. No one knows how to do it, even if they do experience moments of an objectivity, objective nature. This question of the mind developing. We call it again, in the form of an octave, Do-Re-Mi. The Do is already the mind as it is for man as he has it. The mind and the mental functions now simply operate on the basis of associations. That what is put in, stays there, can be recorded, can be recalled, can be considered memory , pigeonholed, somehow or other classified, given a word, and for that, as I said yesterday the mind is perfectly all right for ordinary life. Even when it is brilliant and when it has good thoughts and even if it is inventive.

As far as the feeling is concerned, this feeling, ultimately leading to Conscience, ultimately leading to the possibility of a central place which would be a real emotional center. This development also goes parallel with that what is necessary on an intellectual scale. And that there what it takes place in the mind is possible development of that what is a little part of the brain which could function independently of the rest and which still is virgin field because it is not developed although there is equipment. It's simply the question now that I have to accumulate data, more and more of a certain kind of an absolute value which then will give me a precipitate or something that is deposited or something that starts to function in this part of the brain and we call it simply an objective faculty which gradually develops into a sense organ. Gurdjieff call it the sixth sense. There is a seventh sense that is really the sense organ for one's heart. It is that what will produce a Conscience. And these two, the sixth and seventh sense, they will grow together parallel. And if you remember the little scale of the diagram we had of the three bodies, you will see that the Do-Re-Mi of intellect is parallel to the Sol-La-Si of Kesdjan. There is constantly an interchange between one and the other and if I accumulate a little bit from

the Do going to Re or Mi in intellectual scale I also go from the Fa and the Sol to the La and the Si of the Kesdjanian.

I hope you are still familiar with that kind of diagram. And for your work it is necessary that you have it perhaps in your pocket. And that every once in a while you take it out and you look at how the three possibilities and potentialities of bodies are related to each other. And that you have very clearly in mind the dividing line or at least the separation between an unconscious state and a conscious area. And that that what we are talking about for the possible development of man, of course, must take place completely in the conscious area. By conscious now I mean that the characteristic of that area is one of consciousness. Consciousness now in this sense means freedom, not only for one's thought but also for the possibility of emotions. It also means freedom of the three centers as they are without having to be connected with each other as is the case in ordinary unconscious states. Because man as he is now with his three centers cannot function in the three centers independently. And the greatest difficulty is and this is another point for one's mind to be able to see this or to be able to have a concept of what takes place in a man who is actually functioning in ordinary life is simply that the three centers are connected in some way or other so that whenever one is impressed or receives impressions from the outside it flows over automatically into any one of the other two. It's an unfortunate thing because it cannot be helped. And particularly to see it, par excellence, is whenever one has a feeling it is immediately expressed in a physical manifestation. You have to understand that the relationship of the body to either the mind or the feeling is that the body executes whatever is being felt or whatever is being thought. And that the relationship between the mind and the feeling is always via the body, never direct. But nevertheless it's connected.That the mind which does not operate in an active sense by illustrating that whatever is as manifestation, a result of the thought, is really not the kind of a mind that we cherish too much. If it stays within it's self which it could, of course, a mind can keep different thoughts without being expressed. But there would be very little use for life if a man simply had a brain, without any particular activity of the body.

The result of one's self in that particular physical body as a center is that man operates as a result of thinking or feeling. And that thought and feeling meet in the body and that the manifestation many times is a joint affair.A result of a thought and a feeling which is then being expressed. This we call life. We call it a manifestation of man. We call it, of course, personality. We know that the personality of every person is very much the same - on the same basis - but that his thoughts and his feelings, of course, are different for different people,

but they can more or less agree on the manifestations of the physical body and many times we judge people by the way they behave. The difficulty however is that although there is a separation between the mind and the feeling that they don't connect - they do connect with the physical body and the result in the physical body is very often a conflict between that what is being thought and what is being felt. And this makes a problem for man because he is not complete in that sense and he has no means of dissolving it or rather to come to a conclusion that the problem need not exist since the feeling and the thought cannot be mixed.

One of the purposes of work is to be able to separate the centers and their functions from each other and that if they could be developed to a sufficiently great extent that then they would as three units being able to be combined under the influence of something that knows what to do and how to behave.This something, I mentioned it last night, is the beginning of "I". And the fundamental question of Work is not the development and an improvement of the three centers, but it is really the creation of something that is in an objective sense functioning and could ultimately function as a guide for man. Where this mind, now, this particularLittle "I" as a mental function, objectively speaking, is situated it is still a difficult question. I say there is a parallelism between the "I" as it is, mentally, and that what could become an "I" as it is emotionally. I say it is parallel because it takes place at the same time, whenever a Consciousness is started, also Conscience will start. Whenever there is a deposit in the sense of an Objective Consciousness, there is also a flowing over into an Objective Conscience.And that the sooner or later that I accumulate data about myself that if I ever wish to put them into an activity and for that I have to have the force which is based on my Conscience.

The "I" now for the time being, being part of that what could develop into an intellectual body, I simply identify to be identical with the Do of that particular scale, and I also identify it as a Sol of the Kesdjanian scale. It will change later. That is, the "I" will become an entity independent even of the body. But for the time being when I start to work, I work with subjective matter. And I want to have something that could function as objectively as possible, but I'm still dependent on my mind in thinking, and my feeling as feeling. And that therefore even if I have the wish I cannot create immediately a totality of a hundred percent objectivity. The attempt that has to be made is the purification of that what is the mind and the purification of one's feeling.There are many other things connected with this and it is, of course, this would take quite a bit of time. When I am here we will talk more in detail and I catch myself now trying to develop again the ideas of work as concepts

without leaving enough room for you to ask questions about it. So I will not say too much because I would like you to speak.

But it is necessary again and again that it is quite clear what is involved in this whole problem of being or trying to become objective. When one wishes with really the fullest intensity of one's self, realizing that that what is necessary for one's self is to work and the realization that what one is not at all a conscious human being and it is not reached by means of a development of anything that is now of a personal character. But there has to be introduced something of a different kind that then this question of objectivity in introduction of wishing to work, has to become apparent as far as the effort is concerned , and also that that what I try to make now as acquiring a certain dexterity, has to be tinted by this particular coloration of remaining objective and not subjective. And as I said last night, the question now of observing really means that observation has to be as pure as I can make it, and never should be interfered with by any kind of a feeling about it. And that the result of that what I now observe as a fact should stay as a fact. Then it becomes objective.

In order to eliminate the functionings of one's mind and to prevent the mind to interfere - an ordinary mind- to interfere with this particular possibility of a development in one's mind in an objective sense, I have to introduce an element which our present mind unconsciously doesn't know about, and I've called it as you remember, a moment. The moment of existence is the moment when one is free from either time - that is one is endless - or one is free from dimensions in space - that is one is omnipresent. These are the characteristics of "I". And I say now that "I" starts in an intellectual body as if it then purely developing has a possibility first of depositing information, and recording the information and the data about myself and that with this at the same time, my wish changes into a Holy, Sacred wish, and my feeling changes into an emotion and the place where it is centered changes from solar plexus to heart.

These are the requirements in the beginning. Observation in the sense that it is impartial. Impartial in the sense that it becomes instantaneous or simultaneity is involved in it. This is Do of the intellectual scale. This is Do of the beginning of "I". This is Do as a starting point for the possibility of Consciousness, and it becomes equal to the Sol of the Kesdjanian body for the development of Conscience.

The third possibility has to do with the Si-Do of the physical body. And it is exactly the point when I try to see that that what I ought to be is free from

myself, free from the body, loosening up of the bondage - again I said last night - of the Lilliputians who hold me in, you might say, who catch me and keep me in prison. That that what is needed is the realization of the place of the physical body in the totality of one's life. And that more and more there should be the possibility for myself to let the body be for whatever it is without absolutely having to attend to it's wishes or to give in.

The building of this kind of freedom is the bridge between the Si and the Do of the octave. It is very difficult because if you understand an octave the Si-Do is a very concentrated condensed passage between the two notes of Si and Do. It's only half.But the quantity of the material has been condensed to half the size and as a result, there is a tremendous pressure. The result of that psychologically speaking, this kind of a pressure prevents one to penetrate into that what are habitual forms of behavior of man, particularly physically, and that if one wants to work, in order to develop that what is needed for the realization of the existence of one's physical body as being subject to such laws is prevented because I do not wish to give up habits that have already been formed.

There is a very fundamental reason for that. Because I have lived with that what I've built up and I'm attached to it. I don't want to giveit up and take a jump in the dark. I don't want to give up something unless I have something else to substitute. And this is where the difficulty for freedom comes in, that even if I say I want to be free I'm not willing to pay. I want to hold on to what my personality is because for me it is the representation of my life. And if I say, if I do away with everything that is a requirement so called that I ought to give up everything in order to gain certain things for myself, that I have to lose myself in order to find myself, itis extremely difficult because apparently I have to lose first myself in order to find myself, it is extremely difficult because apparently I have to lose first before I have something else.

This is of course the way it usually is understood, that if I want to leave earth, I have to leave earth in order to go to heaven. Jesus indicated it by saying that there is heaven on earth, or that there is heaven within one. But in order to understand it quite, how can it be parallel to each other. And therefore this question of subjectivity and objectivity has to be solved on the basis that both could exist at the same time and that it would be possible for man to live in a subjective world and every once in a while go over into an objective one, coming back again to the subjective, constantly you might say be in between these particular forces of attraction and that if he has strength that he could

bring these two forces together within him. And that within himself he then could be both objective and subjective.

This is the solution for Work. It also means the requirement of the application of this kind of method in life. Because it is only in life that I deal with unconscious states or subjectivity. And the introduction now of being or trying to become objective means that something has to be formed which does not exist but which could exist at the same time when the other things continue to exist. If you take the case of the mental functioning and the different parts of the brain as they are functioning in different ways of how a mind is used to deal with thought processes, the formulatory and the pondering, the consideration that take place, anticipation of the future, that what you already know as memory and can be recalled, that sometimes what is linked up with the possibility of becoming a wish, a desire for something in one's self that one wishes, this is a thought process, going over then into the wish to become active. All these different mental processes take place at the same time when many others take place, and that the mind as it is now constituted, is capable of having various activities take place at the same time. I can think about all kind of things at the same time, I can hear, I can receive impressions by means of my eyes, at the same time I could even smell, at the same time I could almost talk like a talking machine, and no one would know the difference of how many different things can go on in my brain.

So there is nothing unusual that I would like to have a certain part of my brain also start to function in a little different way, and I call it now, an objective faculty which could be developed in a particular part of the brain where this can take place, is above the temples, and above the ears, the lobes which are there on the side of the skull. They're not used. It is a mental field which is equipped with all the necessities of mind functioning but it is I say a virgin field- it is not used and could be used and it looks almost as if potentially it was meant for this particular purpose. Sometimes it is considered the seat of one's subconscious. But which every way it is defined, there is no doubt that if one works, one can become aware of an activity in that particular part of the brain. The difficulty is that if one introduces something of a different nature in the brain itself, that what is objective in the presence of everything that is subjective, there is going to be a great difficulty that that what is subjective will object to that what is objective. And the objective faculty is considered in the beginning an enemy and that is why it is so extremely difficult to start. When it has grown it may be acknowledged that it is not an enemy.

As far as the feeling is concerned, the situation is a little different, fortunately, because the seat of that what is emotion and what belongs to Conscience, is in one's heart. It is not in the solar plexus. And the second reason why it is a little easier is that the feeling center does not function as yet as a center and it is not complete enough. That the parts belong to the feelings are distributed over the body, and that as a result of wanting to Work on one's self, gradually these nerve nodes, in their functioning, are collected in a definite place within one's self, and it becomes one's heart. And then the heart functions not only for the physical body, the blood circulation, but it becomes a center from which the so-called Hanbledzoin is sent to furnish food for the Kesdjanian body. I say the reason why the heart is a little easier, because it does not interfere with the solar plexus. The solar plexus does not mind that the heart starts to function. The rest of the mind objects to something that starts to function because they think that it is an enemy taking away the functions of the mind. The solar plexus is not interested in that. The solar plexus is very happy the way it is because at most it is simply a case in which through the solar plexus, certain forms of energy can flow out or go out. Flow out or come in. And as long as that is taken care of the solar plexus is quite happy. The difficulty for the solar plexus is that if on account of Work, one eliminates the possibility of a manifestation of the physical body, that then solar plexus is really not at home any more. And that then the difficulty is to use the energies as a result of emotions or even ordinary feeling, for the particular purpose of waking up.

This, of course, is a possibility, and the distinction that has to be made between that what is a negative and a positive feeling, is simply that the negativity stays within one's body and is sent out to affect other people and because of this there is something created in one's self which is completely useless for the person since it is a matter of giving out energies many times to someone else, and sometimes received by them which is of no further use for one's self. Positive energy in the sense of being alive and wishing to continue to live and even to have joy stays within man. And becomes apparent because of his wish to continue to live. And this is the difference between that what becomes positive and the more intense this particular feeling is, the more it will reach his heart.

Together with this there is another question of intuition. Intuition is not - does not belong to one's solar plexus. Intuition as intuitive knowledge belongs to one's heart. And when the heart has been touched there is a chance that this heart communicates to the brain in a direct way and then becomes facts for the

mind which are justas good as knowledge which has reached the mind through other different processes.

Now what does this all mean? One starts to Work. Do-Re-Mi of intellect. The building of "I" in accordance with those particular rules. The Re being that which is participation. Let me explain it. Do-Re-Mi, the triad, consists of Do. Do is observation, impartiality and simultaneity. In itself a triad, in itself a possibility of becoming a unit and then proceeding from there as Do fundamentally struck in the sense of objectivity - or the possibility of development of intellectual body going on its way of progress to Re.

Re is participating in one's life. When "I" can remain in existence as a conscious or objective faculty. It's very difficult and you must not try it until there is something that you really know exists that is, a continued awareness. A state of being awake. Participation has no other sense than only when I observe I seem to go from the outside objects in the outside world. My outside manifestations which are peripheral to that what is inside me, as if I withdraw, you might say, because of impartiality with that what are my manifestations to something that is within, much more in the center of myself, and I reach essential values and sometimes even the essence of essence. In that particular process, it sounds as if it is cold because I withdraw, and I go inside in order to have an objectiveviewpoint, as that what is taking place on the outside.

Participation means I return to the field of my activity in ordinary life, but with "I" remaining now conscious, in the activities in which I'm engaged. So in the presence of that what is active in my personality, "I" becomes now an additional factor existing at the same time with my ordinary mind or ordinary feeling or even physical behavior. I participate, that is "I" itself, participates in "it", it being my ordinary unconscious existence. What does it mean? It will have a chance that this "I", being objective, and is a source of light for me, can now affect the behavior forms of myself. It also means that although in the beginning when I want to develop "I", I am interested in that what is physical behavior for quite obvious reasons, because I don't observe my feeling center or my mind when I wish to be impartial or when I wish to be simultaneous, to use that word. And that therefore the physical appearance being now the object of my observation, that when I start to participate, I participate in the sources which have caused my physical manifestations, and I participate then in that what takes place as my feeling, and what takes place in my mind, and I can do it because "I" will not participate until it has been more or less full-grown and feels the necessity of becoming part again of myself.

All of this what I'm saying is quite involved now, because there are many different ways as tangents that we could go and pursue in more and more detail but it is all up to you because you have to study. You have to Work more, you have to read more, you have to think more, you have to talk more, you have to get clear certain concepts must be absolutely logical and so clear as a bell that you could discuss them without having a chance of being misunderstood. In general you know my attitude towards all of you is that you don't Work and that you really are lazy and that you don't realize what is involved and that you forget time and time again because ordinary life takes you up. And it simply makes you asleep much more than is really necessary. And that the attempts at times when you should really fulfill a task and really be honest and serious about it - that you do it, even if you do it for two days - not for any length of time, that it may be too difficult but there ought to be a change in one. That the totality of your life ought to be on a different kind of a level. That you realize that certain things have to be done regardless of that kind of a cost, of what you have to pay.

And perhaps it is wrong on my part just to talk but you see if I don't talk you don't ask the questions and then we sit and then the questions are not even intelligent enough. Why is this? Why are people asleep? One can say it's the condition of earth. That we are the way we are because we happen to live here. Well that does not really excuse it. You can say that it is a type. And that it is difficult for certain people to Work. And perhaps Scorpio is a little easier than Pisces. It may be so. But the fact that that what one is, is when it is accepted, will give you immediately the measure of what has to be applied in order to move it and you cannot always find an excuse because it is your nature. It's exactly that nature that will give you the opportunity.

The third factor that is involved and that is extremely serious is the condition of ordinary life. Which makes it much and much worse because it has developed certain things in a material sense which, of course, have no consideration for any possibility of a spiritual development. And that to become more and more satisfied with the way we are living, and that being made so much easier for us that we follow the line of least resistance that there is really no particular reason to even think about dying and that we try to extend our life as long as we can by going to the doctor, and having all kind of medicines, and that we wish to postpone even the thought that some day we will die although it is written in your hands, M, Min the two hands. You. know what it means. Memento Mori. Remember, you will die. My advice is that whenever you are a little bit in doubt, whenever there are problems in life, whenever you think that it is difficult, whenever you realize that perhaps

something should be done, and you may not be able to pray, and you may not be able to find words for certain things because you wish to formulate that you take your left hand and you see this “M”, memento, it is something to remember, and then you take your right hand, that what is usually developed in one and it has become a part of your personality in your life, and that that says “Mori” it will die. And that for one moment at such a time, looking at the two hands, and you looking at it, makes a triangle, and in the realization of that - one hand and another hand and that what is your thought - your vision, seeing it, at such a moment, the experience which you could have as unity, to become one in that sense then, that may produce in you a wish to Work.

You see you don’t Work because you are flippant. You are superficial. You don’t know any more, it is in the nature of Work at the present time in the ordinary world, to make things easy. Try to write up for yourself at the end of the day the degree of your laziness. How often you have postponed things that you didn’t want todo and of course didn’t do. The excuses that you make. All kind of rationalizations. To keep yourself a little bit more smug. I mean this in the real sense of the word. When Gurdjieff says, “Slugs” - that’s what we are. You must know it, you must know it in your heart, in your bones. Not in your mind. God doesn’t care about that at all. He cares about your heart. That is what he sees first.He doesn’t consider your mind regardless of whatever beautiful thought you might have. Not those who say, “Lord, Lord”, but those who do. And the doing is instigated by the Wish to become active and if your mind happens to be in that same sense, and not be persuaded by all kinds of thoughts which prevent you from even becoming active because you are so clever in finding excuses why you should not do it. Sometimes your solar plexus and quite definitely your heart is the kind of a thing that could be touched by God if he wishes to consider you.

But what is there to consider - just because we happen to be living on earth? You think that is reason enough? Where is the God who is really caring for us? I assure you there is none. There is at the present time a God you create. For yourself, if you wish, and you endow it with higher powers. To the extent that you understand something about a possibility of a higher form of living, you make your God and it is quite sufficient. Because if you make it, maybe, you will follow the commandments in whichever form that comes to you as your conscience telling you what to do and what not to do and one of the first things it will say “Don’t be lazy. Don’t fool yourself.” It also says, “Wake up”. Because that is the requirement for man to be. The requirement for him to take the responsibility for his life and that in his living he knows how he can reach the possibility then of some fulfillment for himself what is needed for himself

and to become really a man. I called it yesterday, harmonious - a man who really is a man - a man who can function, on whom you can depend. A man who knows. A man who really does because he is Working in the vineyard of the Lord.

This kind of an insight, this kind of aspiration, inspiration in his art, aspiration in his mind, the ability to do as a result, and then in the presence of that what is a higher level of being, to be able to be quiet, to relax, to be silent, to know what is there as power in silence, in simplicity, in really doing without fal fa, without discussing it, without appearing to be better than someone else, to allow other people to exist because they are as unconscious as you are. To know how mechanical you are just as others are. You see it in them, see it in yourself. To accept them because of such mechanicality. To know that they couldn't be different from whatever they are doing, and because of that you could become objective to them as well as to yourself. If you understand that what you are, you are a result of what has gone on before and therefore you act always in the same way because there is no other way out. The introduction of something new of a different kind, the creation as I say of your "I", the creation of God for you - your God - ultimately all Gods will become one. For the time being they are semi-Gods. They are never God, really, the high almighty God, the whole Theos as the Greek would call it, but are filled with little God's of Olympus, of course. So have we. We make them. But if they can be of help, if they can speak at the proper time, if we allow them to speak and to speak properly to us. To that extent that we are willing to be open for that kind of an influence, to that extent will be try to become conscious.

I'm going away now again for a little while. You have to work during these weeks. You have to show it to me. You have to send me tapes. I will listen to them. I will listen to your voice. I will listen to the way you speak. How you try to formulate. It doesn't matter if you stammer. But you have to be honest and it has to be the result of Work. And it must not be heavy. It has to be joyful. It has to be because it is like an adventure. It is something like a new world that you try to open. It is something when you wake up in the morning and you're happy that somehow or other your eyes are again open and there is a day full of opportunity for you which you can use and you thank God. Get up a little earlier so that you are at the dawn and then perhaps when the sun comes up something in you starts also to become awake and maybe aware and maybe can continue and maybe can be with you during such a day as if it is a light that you have appropriated because the sun happens to be for you on that day to be shining.

You see this kind of thing should go in your meetings. What difference does it make who is there, provided they Work? Provided they make attempts to see that they undo whatever their bondage is if they can and help them to undo it. If you see where they are knotted together, undo the knots, and sometimes cut them like a Gordian knot in order to free them. If you can help a. person why shouldn't you? Because you will be helped in trying to do it in the right way. Aliveness in your groups.Really coming to a group and saying, "This, I tried, this I was up against, this is an obstacle in me, this is the way my particular idiosyncrasies prevent me from wanting to wake up because I see I'm selfish, I'm stupid, I'm not at all satisfied with myself." I know what I am. Nobody can tell me where do I get the strength to be able to do something. And the strength you will get by confessing of that kind. It is not like a confession that you have to open your private life to everybody. Nothing like it. You just tell you have tried to wake up and you couldn't. And there was something in the way and why was it in the way and who can help you to move that particular rock so that there is an opening. Somehow or other out of which the resurrection could come. And you wait until this possible ascension to heaven can actually take you with that what goes up.

The realization of the atmosphere of the world, that what brings you at the present time down and keeps you here, and together with that something that is not homogeneous, and will have to be separated because it is of a spiritual value does not belong necessarily on earth. To pray for that so that it could come to take you. So that you in yourself create that what is lighter and lighter density automatically will bring you to the realization where are the wings with which I can fly. How can I be in ordinary life, living with my head in the clouds, with my heart on the planetary level wishing, wishing, constantly wishing and really desiring that that what is my life could grow out and at the same time my feet on the ground so that I don't lose contact with ordinary life. To be in the midst of that kind of an activity and at the same time to realize that what is beyond it. That what is within one that what is always there. Always present. I call it omniscience and omnipotence. All the different things that are infinity in some form or other useless to say that infinity has no form. That what is the realization of the moment. As a thought which takes place which then affects me at the time when an emotion starts to upset me and turns me around a little bit and makes me uneasy and will not allow to make me fall asleep again and again and again that something of that kind as Anulios is within me and I recognize it and I wish to follow it if I know how.

Then you will Work because then you have a wish. And Work in itself, although it is difficult that what could become clear for you to become aware

of one's self, walking - doing this or that - simple things - but DO IT. Don't keep on thinking about it. Do it actually. Take off ten minutes. Fifteen minutes. Be serious to do it regardless of whatever may come in the way. When you feel sleepy, you put something somewhere to know you don't wish to sleep. Look at yourself, what you are in an unconscious state at the times and sometimes because of God's favor you have a chance to see yourself as you really are. To see perhaps how difficult it would be to remain impartial. Because you hate it. It is good to hate once in a while, one's self the way one is. And how you spend your energies and how you really are not responsible at all. And how you in that sense of the bible are a sinner against the Holy Ghost because you know. There is no question about your knowledge. Because you have been told. You know what it is to be objective. You also know that it is a requirement for man. And when you don't do it now you sin. You are under an obligation. You cannot efface it, even if you want to. Your conscience will remain in existence for a little while. After some time, probably you will smooth it over with all kind of coatings. And after some time you won't even listen to it any more. And even if it knocks you will say it is something else. Deep down in your heart something must be stirred. You must know that it is necessary. You must know that you ought to Work. You must know that that kind of an obligation exists regardless if you take it. It exists for you. The attitude of wishing is better than no attitude at all. So that even if you cannot do, that you wish you could do with all your heart. That you wished it. Sooner or later you will be able to do it.

Sometimes you must know that you cannot Work. That even with the best of intentions you cannot Work because conditions of your life will not allow you. That with this you continue to have it in the back of your mind, in the back of your heart. Somewhere in you it has to be as something that remains in existence as if God is with you in its presence - always - everywhere and always. To remember yourself. This is your task. Whenever you can and to know consciously that you cannot. Man is a strange kind of a creature, because sometimes he falls and goes overboard because he thinks he has to be hundred percent conscious. Stupidity. One percent. Maybe less. But what ever you do, do it honestly. Be dead serious about yourself. You have this body. You exist. For all you know, this is your chance on earth. You don't know if you reincarnate. And many times, thinking about it becomes an excuse because you will say, "If I don't Work now, I will Work later". Of course it isn't true. Moreover you don't know. And if you say it, you won't Work later. Somehow or other that what is represented in you as a form of life will have to go again and again through different forms and most likely when you don't wish to Work. When you don't wish to acknowledge the sanctity of your

existence. It will be a long, long time before you ever will have a chance to hear about objectivity.

Objectivity is the key. There is no other. The only way to get rid of one's subjectivity is to be non-subjective. There is none, nothing else. There is no other way. There is no way of your mind and no way of your heart. Sometimes agreeable as it may be, it is not going to buy you any bread, on the next level of being. You have to eat. That what you know. Digest it and put to practice that what you know. That what you know to be the truth in order to find the truth for yourself. And with the truth about yourself you will build a foundation on which you can stand. That what becomes for you your past is only in order to enable you to prepare for the future. By being at the present time awake.

But you will find out. You will find out. You will have to find out. It is yours only. No one else's. No one else can even tell you. No one else can even force you to do anything. Either you wish or you don't. Again there is no in between. Halfway, wishy-washy, it's no good. It doesn't help, one way or the other. Either be completely evil and be unconscious and stay that way and die that way. It is far better to be complete in that sense, negatively instead of half way fifty-fifty. But, on the other hand, if you wish to BE, be all (with then) as much as you possibly can. Complete. In your wish in the three centers. In the activity. In becoming one. In prayer. When you wish to BE with arms outstretched. Hoping that that by means of your arms something like antenna is receiving material of a certain spiritual kind entering into your body as if then at such a time to use the little term you can tune in to that - sometimes one says the infinite - but only when you are awake. Not in your unconscious state. When you're unconscious there is static. There is absolutely no reception. When you clear it, that is when you wake up, when you try to make attempts to be conscious then that what comes from above can enter. And then when it is there it can be digested and then again it can be given because it is a function of life that one receives and that one gives. And in that way there is balance in one's own existence. Sometimes a receiving destroys you. Sometimes the giving makes you the Phoenix rising out of the ashes of your clichés your idiosyncrasies and your habits. Don't hesitate to burn it. If the light that the fire will give and the heat that will be the result will enable you to build something of a more permanent value.

You see all of this is Work. It is a background. This is the philosophy that belongs to it. It is something when you see it clearly that might help you at times when you have a little doubt and it might sometimes encourage you to realize how much there is in life itself and how much there should be in one's

self in wanting to live one's own life. And to what extent this responsibility could now extend to you into the deepest depths of yourself. This is what I call the Holy of the Holies. That where God could dwell if you prepare. Your fervent wish to wake up. To be quiet at times simply to become observant of yourself. The instrument. Your body, your laboratory in which your "I" could become the guiding force almost I would say the research chemist who carries on experiments with the body by putting it in certain ways in conditions. By watching it carefully and trying to become objective about the results.

So now you Work. All your questions, I know, all of them, are answered in what we talked about but you have to do the digesting. You have to try to recall now what did we talk about. How did we fill an hour of our time? Simply by talking and you listening and taking in and trying to digest and afterwards try to remember, try to remember the tone, try to remember the level, try to remember whatever may be touched emotionally. Because if you're not you see you're not alive. Your mind does not determine your aliveness. Your heart will. And (when) your heart is free.

So tomorrow we go. We will be separated again a little bit away, still in Berkeley, here and there, some people will go back to New York and we will disappear. We can remember. We can probably recall how we were. To extract from this trip as much as we can. To remember what we experienced. To be able to have seen each other in different ways. And to have to learn to know a little bit more how we are. How we are ourselves under different conditions. And that such conditions could have become an eye-opener so that now with this experience you're a changed person and that I hope that you won't forget and that you will try to remember time and time again that you could be different because you have been, that you don't have to fall back. into your old pattern because your old pattern will make you fall asleep again and again. If you wish to wake up you must expose yourself to the possibility - I call it experimentation in one's self of the enlarging of one's world to meet different conditions and to accumulate different kind of data. To enrich your world so that you have something really - you might say - to bargain with when the difficulty comes of having to give up your life that you know the value of what you have in order to get instead something that you know is of value but that you can sacrifice enough and enough and enough of your experiences in order to gain and to build. To build something. In Heaven? In your heart? In yourself? In your Kesdjanian body? Your spiritual life? As a preparation for the building of a Soul? A vehicle for living in this life - and hereafter. To the extent that you believe in that kind of eternity. If you do, you will Work.

So Good night, I'll see you soon, I hope. And Work with all the intensity you can command. All the sincerity, honesty, simplicity for yourself. Almost near the ground - keep yourself in touch with the ground. With that what is earth - your body - and let that what is spiritual, root - form a root system in your body -so that it has strength but let it profit by the light of the real sun. Of that what could be your mind in its purest form. But you help it to grow. And that you provide the little plant of the little "I" with as good conditions as you can furnish. That you give it that kind of sunshine. That you give it porosity. That you give it enough water. That also that you protect it against the wind and the snow and that you cherish it. And that each time you go out and you look and you see how much has it grown. And at the end of the day you measure the growth of your "I" to see where it is and what perhaps tomorrow you could add to the possibility of growing more. Again and again, for your sake and for the sake of His Endlessness.

So good night, everybody.

M1172
San Francisco Groups I and II
Thurs. April 13, 1967

You remember last week we talked about the possibility of questions asking about Work, and I think we should adhere to it. But before, I would like to say a few things about. . . . let's call it organization. There is a kind of work that I think we might be able to do while I'm here in order to utilize the time as much as we can, and also, to be able to work with those who someday have to go back to New York -- unless they happen to stay here, liking California so much and the West Coast so much that they don't want to return to New York.

So we will have two weeks now, at least -- probably a little longer. I am trying to change the Big Sur meeting to the beginning of May, so that would give us the rest of April to work here. We'll have a regular schedule of meetings -- I think I mentioned it last week. Tuesday -- what were we going to do? On Thursday we have Group I, from both Palo Alto and Berkeley. On Tuesday we have Berkeley Group II, to which the Palo Alto Group II is invited, and Wednesday of the following week, Palo Alto, to which Berkeley is invited. We have to talk about the necessity of an Open Meeting. I do not know, but you will let me know about that, if it is worthwhile. Group III, i.e. a beginners group, an open group really, might take the place of an open meeting. I would like to have that here, as I told you. Perhaps we can start, I do not know who could be in charge of that at the present time, but we'll see. When it can start that also we'll see. I hope soon.

Now we need a piano for Movements. When is the machinery going out? The ground is as hard as a rock now outside. Huh? We'll have to get after them, will we? Good. We'll take care of that tomorrow? Peter? Where are you Peter? Piano? You'll look for it tomorrow.

Yeah. Was Howard going to bring his piano? Is Howard here, Ina?

No. he is not here.

Will you get in touch with him? See what you can get. Did you say . . . maybe we can get some muscles together tomorrow?

For the Machinery?

The Piano.

Oh, you arrange it.

Okay.

We have a complete list of all the names, birthdays, addresses, telephone numbers -- haven't we? Who is the secretary for that kind of thing here? Ina?

I have a list of the Berkeley people which is not very up-to-date.

Oh. Now, let's have it. Let's see that we have all the people's names, both Berkeley and Palo Alto. Who can take care of Palo Alto?

I have the Palo Alto list.

Fine. And you take care . . .

I have the Berkeley list.

You have the Berkeley list? Is that the same one that Ina has?

I do not do this every day but maybe Margie knows about that.

Margie?

I have the one that Ron has.

Margie's a foreigner, almost -- by now. But you have that list?

Yes.

All right, let's check and see if all the names are there. Then it can be used by Peter. Whoever you wish to call, you call, and find out if they can help you. If they can get that piano in by tomorrow or the day after we can have movements here on Monday. What is the best time of day to have Movements? Four o'clock in the afternoon? Who wants to take Movements? Come on. Enough of you. Four o'clock Monday afternoon, all right? No good. Too early. What is the best? Say. Seven? Oh. There goes the Monday. We can't do it late afternoon? All right, Monday at seven, Peter, if it can be done. All right? We'll

assume it can be done? What are the chances, 50 - 50? Who can be the secretary where telephone calls can be answered without disturbing too much a household or so? Who is a person who sits at the telephone all the time? You, Linda?

Except for the last sentence, yes.

Now, will it be possible, then, that you know and that everybody checks with you? Your line will be busy. What is the most likely thing, that we will have movements or not? What is the situation with the piano?

We'll have a piano tomorrow.

Yeah? So we can be sure? Then it is certain we will have it on Monday at seven o'clock.

That would mean we could even have it Saturday, like you said last week that you wanted.

Well, Saturday's a little difficult. I still have to go out tomorrow and be back very late tomorrow night, and Saturday is the last day for income tax. So, I have to attend to a little bit of that kind of business. Sunday it would be all right, but Sunday I had a different kind of an idea. We're going to work here. Different things have to be done to this place, and it is an excellent place for physical work. The person in charge will be Elton, because Elton is going to stay here for a little while on a temporary basis to find out if he likes it or not. And he has perfect freedom to say that he doesn't like it after some time. So for the time being, Elton will be caretaker. So you can . . . is the telephone here?

Yes.

So you can call Elton for the further arrangements of what we are going to do. I will talk it over with him, what is necessary for the building to be done, and also a few things that I would like you to do and help me because for the place where I am at the present time living, we need a couple of tables and maybe some chairs. So that means that we have to get some lumber. Can we get it on Saturday?

Yes.

2x4s and 1x2s and some nice boards, etc., tongue and groove, all that? Can we on Saturday? Deliver? Or pick it up at the yard with a nice truck? You know, that is why it is good that Elton has a nice truck.

Sunday we work here. When do we start usually on Sundays? When you were at Booker's you started at eight. Maybe it's a little too early, huh? People want to sleep a little bit. We work Sunday from ten to three. The women will have to prepare some coffee and perhaps some sandwiches if it is not too much trouble. Someone will have to be in charge of that as a committee, and whoever is drafted . . . Who will be in charge of that? Who loves to do it? You mean to say nobody? . . . Eve, thank-you, Eve. Eve is New York educator.

Whenever I make a suggestion of that kind ten thousand hands should go up. You don't understand Work yet. Work like this, whenever we Work together, whenever there is a chance, is an opportunity for your own Work, and you should take it. You should not wait and sit and consider your own laziness. Either be game . . . then at least you will be able to get something, and if you are not, then you really do not understand it. I have said last week you may as well make up your mind that I am a slave driver, and that when I am here I expect you people to Work. That is why I come, because I expect to Work with you. Otherwise there is no sense for me to take a whole trip and leave New York alone even if I consider that it is necessary for New York to be by themselves. I can go up to the mountains and sit there and contemplate. I don't have to come here. But when I do come here it has a meaning. Now either you are serious about Work and wishing to Work, and then whatever I suggest because I happen to sit here, you see? And for that reason I have a responsibility. And it is very interesting that Eve was the only one who put up her hand. You people have to learn. If you don't learn, you will never Work, you know that. If ordinary affairs of life are already so much that you can't overcome them, how in heaven's name will you ever try to become objective, when the constant efforts of objectivity is that against subjective life.

I cannot blame you, to some extent, because maybe after all you are quite happy the way you are, and maybe it takes some time before you start to realize that certain things are really necessary for a man in order to become a man, not just wishy-washy-business-as-usual. The same way even if you are professionally engaged, and even if you may be the whole week busy and Sunday, of course, you would like to have to yourself. It is all right when there are large enough crowd . . . you know sometimes it doesn't matter if someone drops out. If you have four or five people it is a different matter. Right now we have still quite a number of people here, thanks to New York and Boston. So,

of course, we can draw on them, and maybe there will be too many. Well, then you can always go home, or you can buy a saw and hammer and start on your own making a doll house. Whatever it is that you wish to do. But, as I've said before now, make up your mind, because I don't come here just to sit and twiddle my thumbs. So that is for Sunday. Ten o'clock until three. And please be on time. Don't come in drifting, just any old time. It's exact. We work also exactly till three o'clock. Not quarter to three you are going to put on your coat. You are honest. You have to learn this. You have to have enough ambition and enough responsibility that you are doing the things that you are going to do; that you will do them right. Otherwise, what's the sense? What's the sense even of living? Just plain existing -- it's all right. You are clay in the hands of the devil.

As far as work is concerned in this place during the week for whoever has time: we will set up typewriters and recorders. We will ask Andy to help us a little bit with the foot control if necessary, so that whoever can, can come and transcribe tapes. We are way behind, and every time when I get here, of course there are some new ones. So this has to be regulated, and I hope that Patricia can help in that, together with Judith. Where are you, Judith? It you have time, Judith. All right? So set this thing up in such a way that we know what has to be done, and those who wish to do it, if they can have earphones so they won't interfere with each other . . . let's make a little expense, probably, huh? Really . . . lose some blood. Typewriters also may be necessary. Who knows? Lists of people, addresses, correct, information for the file. Your resumes. Your reading matter of listening to tapes, with resumes that you are supposed to make whenever you listen to one. All of that has to be checked. We'll talk about it. But in any event here again is an opportunity.

The reason for it is, of course, as you know. I want to work on *Firefly* and I want to spend some time in the morning, and although I'm going to give you all my telephone number, it doesn't mean that you have to use it. Only when you wish, and when there is a need for it. And then call me between nine and nine-thirty. The telephone number is 775-2281. It's not that I want to be exclusive, but to some extent my time is my own, and I have to utilize it, so please help me. But if you want to talk, if you want to talk, of course, you can talk. Sometimes maybe very necessary. But you consider that -- whatever you think is right.

Music. There is a chance we might play at Marjorie's home if that can be arranged. It's a good piano. The piano we had the last time at the college was all right, but if you can get another piano -- you don't mind, Bill? It would

be better -- I have bad luck with pianos. But that piano was so bad. The one in Portland was worse. But, let's see if we can get a good piano. And by the way, Peter, I would like a piano that plays well enough. We'll talk about it. All right?

How many movements can we have? We have to utilize the time that Peter and Ruthie are here. So I think we ought to be a little bit more concentrated on that. Now if Tuesday and Wednesday are taken, one week or the other, it leaves us a free evening. Thursday, of course, is taken; Friday perhaps for music -- perhaps it is not such a good day -- Saturday I would like to keep entirely free for all of you so that you can rest if you wish. You can always come and work here. That is not mandatory. Let me explain when I say mandatory. I make a suggestion. It is not an order. You are not under pressure. All I do is to tell you, what in my opinion, is required of anyone who wishes to grow up. To the extent that you have belief, that you can agree with me, you will probably take it to heart; and to the extent that you don't want to, or you have your own reasons, you can do then whatever you please and I will never, never criticize you. You must know it. It's your own conscience. All I try to tell you is that you ought to have one. And if you have one that it functions correctly, at least as far as I can see. Never is there any particular requirement that you have to come to meetings of this kind, even. You can come if you wish. My advice is, of course, that you should come because we don't talk nonsense. We talk about Work. At the same time, if there are reasons why you cannot come, again you make up your mind. Again, it doesn't matter to me. There will be enough. I'm sure about that. I wish you to have a conscience, to be able to judge the value of Work. If you do that, you will have something for yourself with which you can continue to live. Your conscience will give you a guide, something with which you can compare your ordinary affairs in life and the place of Work in trying to become conscious at times when you do tasks, or at times when you try in simple operations to be Awake.

So, again. I want to say don't think that you please me in coming. You please yourself, and when you do that you have the right attitude, and with the right attitude in coming I would almost say you please me. But it takes a very, very great deal to please me, because I will always tell you that you don't Work enough.

Now I think that is about all, as far as this organization question is concerned. By the way, Group I will meet here. Group II for Berkeley, of course, in Berkeley. Group II for Palo Alto in Palo Alto, at the place wherever you have been meeting. If anyone of you knows of anyone who would like to come either to an open meeting group in San Francisco or the necessity of

having an open meeting in Berkeley or in Palo Alto, please let me know. Write it up on a piece of paper and give it to me. Sometime we'll find someone who can take care of those kind of things.

Now, about music. I mean Gurdjieff music. As you probably know, the Foundation in New York has been publishing certain records. They are terribly expensive, and moreover, it is terribly difficult time apparently for them to get records when they are out of stock from Paris, or there is not enough interest -- I cannot find out really -- but we have now for the last four or five months been trying to get at least one more record, and I cannot get it. So I have arranged for making tapes out of the existing records we have and there are five tapes now in existence, in a fairly good condition. I think better than, perhaps, the tape you have, I'm not quite sure but we'll compare them -- and there is one tape, the harmonium music of Gurdjieff which is a very good recording. I think that it is better than some of the records. These tapes which I have brought will be copied, Bill, and we keep them here for anyone who wishes to listen to them; but I would prefer that they don't go out of this building. Gradually, I think, with the machinery moving out, we will move our stuff in. I think you should have your library here, I think there is a person who could take care of it, and I think that all the different things that could be used or borrowed should be deposited in this place.

There is a possibility of making copies of such tapes if Bill has the time, and actually if he can do it within reason. Of course, it is my suggestion that you do buy whatever you can afford because I don't think that this kind of music will remain easily available and later on you may be sorry that you haven't got one or two tapes. The price for a tape, if that is within reason, would be five dollars. Is that . . . but Bill will set the price for that because be can figure out cost and I would not like to have just those tapes go at cost. I would like to use the money that is coming from it for your own benefit of the group, and that it goes in the cash, petty cash or otherwise to your credit, probably in the bank, for purposes of carrying on Work here, particularly when it has to do with getting material for this place, or paint or lumber, or anything that may be necessary, or the buying of tapes for the recording of meetings.

I think that covers probably everything that I had in mind. If there is anything more we will talk at individual meetings. So, now, to keep my promise, who has questions?

Questioner: Orage wrote about, in relation between the three centers, that I didn't understand what he said; feel with the brain and think with the heart -- practically I can't fit this with Gurdjieff' s idea that the three centers should function independently.

Mr. Nyland: At the present time, both the brain and the feeling center are mixing each other up a little bit, because whatever takes place in the brain and is expressed in an activity of the physical body, and also whatever is being felt and expressed -- the difficulty is always the behavior of the physical body as result of these two influences. Then it refers back that the brain is taking over what really is a feeling function, and the feeling takes over what is really is an intellectual function. It is not pure, of course, the way we have at the present time our centers, and the influence of one on the other, and being connected, even if it is indirectly, simply means that all three are trying to do the task of all three, a little bit of this and a little bit of that. What Orage means is whenever a feeling center should function in a feeling sense, try to see if it can think.

That is, if you can find out where the interference is in the feeling center because of an intellectual influence, you will be able then to distinguish what is really a feeling, what is really intellect. The same applies to the intellect whenever the feeling comes into that; and there are, of course, functions in the mind which belong partly to the feeling, because you see it is received there in the thalamus and the hypothalamus, which are a little bit emotionally colored -- if I learn how to distinguish between one and the other, then I can make a selection between that what belongs in one place and what belongs in the other. Otherwise, of course, you see, one could not understand how really it could be meant, because if the feeling center is for the purpose of feeling we don't want any intellect there. But since it is at the present time scrambled up, it's a question first to unscramble it, if you possibly can, and then to assign the proper task to either the intellect or the feeling center. When he talks about feeling center he then calls it one's heart instead of solar plexus, and then when he says if it is possible that then the intellect can really intellectualize in the proper way it will become conscious. All right? Sometimes it's rather difficult to interpret Orage. But I am quite certain that Orage did not feel with his mind.

No accumulations of questions . . . Yeah?

Questioner: Mr. Nyland, I'd like a task to be more myself, be less suggestible and less moved by trying to please other people.

Mr. Nyland: Mary, you know why you are influenced by 10 others?

Mary: I guess that's the way I am.

Mr. Nyland: Hum? Why do you take someone else's opinion?

Mary: Maybe I don't have one.

Mr. Nyland: Yes, that's right. If you had one, you'd fight and argue, wouldn't you? So let's say the task is now that at any kind of opinion that someone else expresses about you or about what you should do, that you give them a chance to argue with you about it.

Mary: Usually they are not very direct.

Mr. Nyland: Well, you make it direct. You can ask people, even, to give you their opinion. It could be included in the task, couldn't it? Why don't you go around and ask people what they think of you? Ask them what is wrong with you, what is right with you. Or, you have a problem yourself, you ask so- and-so-and-so what would he or she do, and then they give you an opinion, and you argue. You see, Mary, what is necessary -- to get out of your shell first, not to let it simply take hold of you without saying anything about it. It doesn't mean that the other person's opinion is better than your own, but the reason you are influenced is that you don't have one of your own to speak of, and that ultimately the solution for that kind of attitude towards others is that you have to have within yourself something that has a basis of being there. What I call the solidity of man -- that what he knows he knows, regardless. Even if God tells him it isn't so, he would give God an argument. This is one way.

The other is that in the different things that you can do, you have convictions about small things about which you are quite sure. Try to select, in the daily living, what you are quite certain about, and say it aloud to yourself: "I know how to cook, I know how to weave. I know how to write a good letter. I can play the piano. I can take care of my husband. I can do this and that -- sewing." All right? The different activities you know for yourself, about which you are sure, you'll say them aloud to yourself, when you are by yourself. But say them, don't think them. Just say them aloud so you can hear them. Ten times a day. All right?

Mary: Different ones?

Mr. Nyland: Yes, oh yes -- you can't repeat "I can weave, all the time". All right? I hope you can find ten different activities in which you are proficient.

Mary: I think I can.

Mr. Nyland: Yes, I'm sure you can. All right?

Mary: Thank you.

Mr. Nyland: Yes.

Questioner: I believe it was Mr. Gurdjieff's opinion -- I believe I've heard it's also yours -- that a great deal of the art which is being done today is not really art and is not true aesthetics. I really want your advice to someone dealing in these arts how he might evaluate himself and his work, and perhaps the work of others around him.

Mr. Nyland: Read the chapter on Art in Beelzebub and see if you can understand it. But when I say read, read it aloud and try to understand what is being written, and see if you can agree with him. I think there is a great deal of material in it, and if you actually. . . have you read it?

Questioner:: No.

Mr. Nyland: Oh, well I would almost say we shouldn't talk about it. Read it first. If by next week you have read it, and you have questions, you can bring it up. All right? Yes?

Questioner: Mr. Nyland, I wanted to ask about a practical question that I have had to face in my attempts to wake up. You talk a lot about the five manifestations and observing them, and the time I've been in Work, I've never, ah -- well -- I have on several occasions -- just a few -- picked a single manifestation and observed it over a period of time. I've always found myself, when a wish builds up inside of me that I want to wake up, that I'm somehow no longer satisfied to just observe my gestures, for instance, and I try to become aware that I'm there, that I exist, and it becomes really all of me; and I wondered whether it would be a good idea or what would be the benefit, perhaps, for me, of taking a task that would have to do with these manifestations, or that whether I -- whether that's not necessary. It seems to be missing from my efforts.

Mr. Nyland: Well, Greg, let's make a whole program, then. Ultimately what is required is that one develops an "I" which is able to observe the three different functions in man, not only his physical behavior, but also his feeling center, which by that time perhaps may be in his heart, and also the functions of the mind. This ultimately must be the aim of anyone who wants to become conscious, conscientious, and will have a will. So when we start out by singling out a few of the ordinary physical behavior forms, it is only a first step, and that as soon as I can and I have really tried to become impartial to the gestures of myself, that the next day, maybe, I could take my facial expression; the next day, movements; the next day a posture -- whatever it may be that I want to select out of the five. As soon as I become a little more dexterous, then I would like to combine two, or perhaps go from the one, a movement, to the totality of myself. And I don't think this particular kind of Work ever will stop, because every once in a while, even when I become aware of the total manifestations of myself, it is usually that kind of a center which becomes more predominant, which is then more noticeable, that I will also be aware of it a little easier than some of the other things which are more or less dormant.

So I don't understand, really, that it should be such a difficulty if you have the aim in mind of what you want to become. It is logical, if you just look at the gestures, it's such a small part of oneself, that after a little while you get a little sick and tired of it. Make a good program; for one week you take any one of the five different kind of movements, and by that, it is not necessary to become aware. It's a question of noticing them, how often you do make gestures, and usually, when you have a chance to think about it in connection with the reason why you do it -- either a thought or a feeling requires a certain manifestation of the body, of which a gesture is just one, and it becomes quite automatic -- many times you must know that it is mechanical in having a thought or a feeling by which you use a gesture. Your posture is the same thing. Movement, of course, is a little different because it is directed from the mind, but facial expression, again, is quite definitely something that belongs to that what you are thinking or feeling. And as far as your voice is concerned, there may be a little bit more of a chance to regulate it if you know how to act, more or less.

But of the five, if you assign one day to each one of them, then after the five you can take the totality of yourself. Don't stop. Again change it, and do it in different rotation. Take two, take three. Emphasize one in the morning, one in the afternoon. Give it a chance not to function. Spend an hour in silence -- no tone of voice. Or an hour -- no facial expression. No gestures with your arms. A gesture with your right arm only. Not the left. The changing of your

voice, high or low, different rhythm, emphasis, speed, enunciation, sloughing over words, intentionally. All of that -- it belongs to the total manifestation of yourself -- only let's say physically. Then from the physical to the motivation, why the physical exists, why it does what it does; until you finally come to the totality of yourself as a person walking with all different kind of functions taking place in this personality. And one becomes more and more observant of all the functions at the same time, so that the totality of yourself is really like a total picture in which you cannot see detail until you concentrate on a detail and then you remember that.

Try to understand what is really meant by trying to be Awake to oneself. It does not mean that at any one time you are aware of everything of yourself in the greatest detail, but it does mean that at any one time you want to recall it, you will have a chance that much of the detail can be brought to light or to your memory. And this is the test for yourself to see how far your attempts at being awake, or aware and a continuation of an awareness, is actually successful. The test is that whenever you recall any kind of an event, an experience, that at the time when you bring it back to your memory, you could describe yourself as completely as possible; that you do not only remember your posture or where your right hand was, but you know also the facial expression, and how you said what you said; how you stood; also, to some extent, the condition of the tenseness of your body. There is enough variety in it, Greg. Really you can go to town on it, if you like. And as I said before, it never should stop. All right?

Greg: May I ask you one thing about that? When I am observing certain manifestations of myself, you said that this doesn't necessarily mean to be aware of it but only to notice it, and then perhaps even to think about why it is that you've noticed the fact that I do it mechanically -- make an attempt to be aware. I usually -- it's hard for me to think in terms of waking up to my gestures, so to speak. I can observe my gestures and those things, but when I try to wake up, it's more like all of me is involved, not really. . .

Mr. Nyland: No, no, no, no. I try to understand that. I notice certain things about myself. I am alert to myself. It's an ordinary thinking process. I can also describe it and then I will know in my memory and sometimes by anticipation what is going to be, what has been, what is going to be. All of that is a question of accumulating facts, data about myself, and the more I can accumulate the easier it will be later to observe them. Now when I say I go over from this state of alertness into a state of observation, I start to introduce something which changes my observing in the totality of an awareness of myself and the

creation of an "I" whenever I become impartial to that what I observe. If it is impartial I have the chance that that what was a fact of my mind functioning and recording it at that time becoming more truthful, and if I realize that in order to reach real truth, it has to be recorded at the moment I introduce this whole concept of simultaneity. That what is the totality of yourself always remains under observation. That what is observing is your "I". In order to prepare for the existence of "I", I try to make every wish and thought and my posture united if I possibly can in that kind of a wish. It is the best condition for an "I" to start to exist, when I make first that kind of an effort. The effort of that kind of wishing to become one is originally in the beginning an unconscious effort as result of that what is now a wish and whatever is the thought. But when I accomplish it there is something that goes over into a different kind of a state, and this state is conducive to the existence of "I". You understand what I mean by that? Because these are now two different ways of looking at Work. One is the creation, on account of a wish, as an effort that something starts to exist which functions objectively, that has to do with something outside of me separated from it. The second possibility is it becoming united in the wish to be observed, and I do that by the connection of the three centers now becoming one; when this is an entity, at the same time "I" will exist because this it has become one.

Let me explain it just a little more. If the three centers become one and they are really united they do not function any more as subjective faculties. Do you understand? So for that reason I have introduced impartiality and I have introduced simultaneity, and therefore, that what I reach as a result is exactly the same as the creation of "I". Again, take it one step further; the ultimate of that what I should become should be with it when after the process of Participation, it again has grown together, and this time, because it originally was functioning separately from it in a conscious manner and influencing one's conscience because of the will, the wish to become more pure, that then when it has returned to it and participates in all the activities, then it is the same state that is reached when I either have "I" return and influence the three centers the same way as the three present centers becoming one. All right? We'll say yes. All right.

Yes, Al.

Al: I'd like a task to help me from getting caught up in the office at work when students come in to ask me questions. Sometimes I get over involved in answering questions.

Mr. Nyland: They, or you?

Al: I do.

Mr. Nyland: Do they come to you to your office, you see them come?

Al: No, not till somebody knocks on the door.

Mr. Nyland: Yeah, yeah, but then -- they open the door. they come in the room. It's a very good time. How long before they come and sit down and ask you the question? Or do they start right away at the door?

Al: Sometimes right at the door.

Mr. Nyland: They do? Don't answer them. Wait till they come -- do you sit at a desk, and there is a little distance, about ten steps or so? Don't answer them. And when they come to the desk, let them state their question, and then look very serious, and wait, and then answer. Try to see this as they come towards you, what takes place in you, and use that time to collect yourself. Then they ask the question. Again you wait. Again you collect yourself. You draw within. You do not immediately let the different things, even if you know the answer, go out. As I say, you appear to be very serious, as if it requires a great deal of effort on your part to answer a simple question. And then when you say the first word, try to hear it. The first word of the sentence. Try to say it in such a way that you wish to say it that way. Try to say it as if you already hear it before you say it -- the exact tonation -- and then see if that is what you actually are saying is the same as what you had in mind. You start out with that kind of an answer by being in charge. You don't run away immediately as a reactive agent. There is something in command which makes sure for yourself that you are going to guide it, and by starting out this way you have a better chance to hold on to it. It won't be successful when you become interested in answering the question, because I'm quite sure that really . . . you want to do it right, you will be lost. But it's a very good thing in the beginning to do it like that. And the time you get lost depends entirely how much interest you have. After some time I think you could answer without interest, almost mechanically because you know the answer. and if that could be a means for you to try to be Awake to it and hear yourself talk, it also could be helpful, though that really depends on the kind of a question. All right? Good.

Questioner: Orage also wrote about pondering. He said that one-third of our time . . .

Mr. Nyland: Huh? Huh? Say it again.

Questioner: Orage also wrote about pondering.

Mr. Nyland: What does he say about pondering?

Questioner: I think he said one-third of our time should be spent in pondering.

Mr. Nyland: Yes. Would you like to do it?

Questioner: I'd like to know what he means by that.

Mr. Nyland: No, it's simple isn't it? Do you know what pondering is?

Questioner: I have a vague idea .

Mr. Nyland: You have an idea?

Questioner: Yes.

Mr. Nyland: Well, let's hear it. What is pondering?

Questioner: Pondering is taking an idea and turning it around, looking at it from many different angles.

Mr. Nyland: No, that's not pondering. Where does the word ponder come from"

Questioner: I don't know.

Mr. Nyland: Do you know what imponderabilia is?

Questioner: No.

Mr. Nyland: That what has to be weighed. It has to do with the value in the sense of weighing it, like one says that is a heavy thought; that is a worthwhile idea; this is light and flippant; but this really makes sense. I ponder with the back of my head. It is a function in the mind in which I take certain words, certain sentences, and weigh them in accordance with their content, of the

value they have for me or whatever I think that the value is in a general sense. I ponder about the value of an essay, and I can also ponder about the value of a short story. I ponder about what so-and-so is saying when he means this or that, and I ponder about certain lines in poetry, about really what the poet wishes to express. There is light verse and there is heavy verse. There are really ponderous efforts in writing essays and also light, easily digestible romance.

Now, if you want to ponder, you have to take the word and compare it with other kind of a concept. So it is not looking at the word by itself because you have nothing to measure it by, but when you start to compare it in relation to certain things you already know, and you bring them back out of your memory and they might remind you of certain things; or you feel, as it were, in that what is being said that something really has to be expressed although you don't catch it. It may take a little while before you start to find out what is the depth, the meaning of certain sayings.

So, now if you want to ponder one-third of your time, you have a difficult time to do it. If you still want to do it, go ahead. I'm sure you won't. And since I'm sure you won't, your question is useless, because even like now I give you the answer, you were not really interested, and moreover it has extremely little to do with Work.

Let's have questions on Work. Yes.

Questioner: I recently changed jobs, and I've had difficulty finding circumstances at this new job to try to wake up to myself.

Mr. Nyland: Why would you try it in a new job?

Questioner: I just try to use the eight hours.

Mr. Nyland: Don't. It's much too difficult. It is silly, simply because it is a change does not mean that it is conducive. It might be because of different surroundings and the surroundings might help to remind you that you ought to Work, but you cannot do it. Don't make it too difficult. Sometimes I've said leave all professional work out, forget about Work during professional time, but always I remember some tapes, either from Berkeley or Palo Alto -- always in professional work they are going to Work on themselves. It's idiotic.

Start Working -- I gave that some time ago -- early in the morning when you get up. Spend one hour almost in devotion to try to see yourself, observe,

to become Aware, to hold on to it, to be as much Awake as you can in the simplest kind of activities in which you yourself are concerned and which does not require any particular desire to like it or dislike it. Matters of routine, cliché sayings, ordinary habitual way of eating a breakfast, Putting on a coat, shoes -- change that, if you like, a little bit. Leave the laces of your shoe open and don't tie them all the time. If you wear a tie, which you probably don't, do it a little screwy. Make things during that period stand out so that then you may have a chance to be reminded of something else. And I would almost say when you go to your job, profession, forget about Work. Until lunch, maybe, or if you go to the washroom. But not with everybody around, and not when someone expects you to behave, furnish time, energy, etc., for which they pay you.

Developing of an "I" is an extremely difficult kind of a thing, and the little "I" when it starts to grow has to be treated very tenderly. And in activity of an ordinary kind in which you are engaged and which you have to do, the little "I" doesn't feel at home. It doesn't want to come. Almost, you might say, when it does come, it looks around and says: "Pooh, much too busy." Give it a chance. All right? And then when you come home after work is over, you stand in a bus or whatever it is, that's the time. When you get into the car, that's the time. when you start the self-starter and you wait for a moment before you crawl out of the parking place. All right? Make it simple, otherwise it is no use. The smallest attempts like that, they are immediately drowned in your ordinary life, there is nothing left, no energy whatsoever. It is extremely difficult already to have the wish. In your ordinary affairs of life you think about all kind of things, but very seldom about Work, and if you do, you don't even give it enough attention. And even if it's there It's flippant, quite superficial. How often you ask yourself now, how often during the day do you happen to think of Work. I hope quite a number of times. But how often do you use such opportunities actually to Work at that time? Actually to make the effort to Wake Up? You'd be surprised. You can count the number of times that you happen to think about it, and if you have a little bit of a ticker in your pocket you can get easily up to five or six hundred times a day. But how many of such times did you want to take the time off, or rather, that the intensity of your wish is strong enough to produce at least a little bit of a state of awareness, let alone Awakening.

Don't ever forget that the attempts of objectivity do not belong to this earth, and that the earth as such -- nature is hostile, and that every form of subjectivity of yourself is an enemy until it has been proven to that subjective element that objectivity is not going to be harmful. You probably remember we have talked about it several times, you might have heard it on some tapes: the

question of the neighbor coming into your mind, and setting up a little bit of a telescope or an objective faculty in a certain part, it's exactly like a neighbor who enters into a suburban community. And they are looking at him because they have already established a level and they don't want intruders. They want to keep their level of suburbanitus correct for them. No one should be allowed. Naturally they are prejudiced. And so the neighbors come around and look at this fellow who wants to be objective, and who wants to observe, and the little bit of a building perhaps he is putting up, and it's not in accordance with the rules of suburbia. Maybe he didn't even get a building permit. Everybody is against him. And immediately when he starts to operate a little bit, the rest of the subjective mind unconsciously is going to offer him a little bit of help in telling him he shouldn't do what he is doing because it's too difficult anyhow, but that they themselves already know so much that any kind of a form of subjectivity will be just as good as what he is trying to do in an objective sense.

You don't know your own mind, you don't know how clever it is, you don't know how it wishes to protect itself, how it wants to eliminate, because even if among themselves in the different parts of the mind they are a little bit animosity because they don't always agree; as soon as one enemy comes in, it becomes the enemy of all, and every one, every function in your ordinary mind connects and combines together and first to get that intruder, that stranger out of the way, after that they can continue to quarrel. But not for that purpose. Mother Nature is clever. Mother Nature wants to retain whatever hold it has on the brain as it functions, and Mother Nature cannot prevent anyone coming in, but it certainly can make it tremendously difficult for such a stranger to remain, and sometimes, of course, the stranger gives up, and he moves to another place if he can find one.

So don't be so . . . don't think it is so easy. And that is why when you are busily engaged professionally, where the reasons why you have to do it are quite different and, of course, belong entirely to this life, to this earth, to this way of living, to the world as you know it -- why should anyone at that time, why should even the mind be interested in the establishment of something that is so difficult to maintain? The acquisition of "I", the ability to observe is a dexterity. It is the building of the telescope on Mars, the preparation that goes before it even can be built -- you might almost imagine that the creatures from Mars with Beelzebub entering there, because that was the place of their dwelling from which they could observe the earth -- they first had to survey a little bit where to put the telescope, what was the best place, what kind of foundation would have to be dug, in what direction would they see most of the earth, how could they find the clearest place on Mars in order to continue to

observe as often as they wished. A great deal goes on before the actual building and the materials that have to be produced in order to put it together . . . it takes a long time even before Beelzebub can try it out. The telescope is not functioning immediately, and for that reason this preparation, this ability, with dexterity that one has to acquire to find out where the way is, how and what direction it should go, how wide it can be, how open it can be. How clear it can be, how long, even, it would be before reliable pictures of the earth could be translated and received by the telescope and interpreted in the right way by an observer.

This is the function of the little "I" trying to start to grow, and who knows, even, in the beginning, what to feed it? We are subjective creatures and we talk about objectivity, and how do we know what is the result of an effort. and how do we maintain an effort in that sense by producing material that is the kind of food that has to be prepared in order to continue to feed "I" so that "I", when it wishes to live, can continue to live. The care that is necessary, and what is this process of us preparing food for that "I" out of material which is perhaps a little bit inclined to wish to become objective because maybe they've heard a little bit about it and perhaps sometimes the thoughts and feelings in oneself are functioning like a black sheep.

But you see it still has to be prepared, we have to be the dietitian, the cook, the preparation, the laboratory, the research, the experiment, hoping it will work. We are looking for something that becomes not only nourishing but palatable, so that "I" will take it and keep on asking for more. Such processes that have to precede, even, the actuality of being able to observe, to use a telescope, and to develop the pictures, as it were, so that they are correct and impartial.

So try, when you wish to Work, in such a way that you give it as good a chance as you possibly can. The little "I" will run away. It simply means that a screen is put between the "I" and it, and it, even with the best intentions in the world, cannot see it until somehow or other the openness of "I" will disperse the fog. And that what is it then can receive whatever comes from "I" as observation, and the requirement of it, that is this personality, is to be open to the possibility, based on the hope that it might be really possible for one to become objective. You always want to bite off too big a piece. You will not allow yourself to be patient. You think already prematurely that you can walk fast and run on the road to objectivity. Crawling, a long time crawling, not even being able to stand at all. Crawling as close as you can, with your head still as

close to the earth. No possibility as yet for that little “I” even to start developing. It is happy to be in existence.

The feeding that what maintains life, requires sometimes like a mother has to feed a child. When, you really in the beginning wish to make an “I” and create it, your heart’s blood will have to go there. This is the necessity of the real wish. If that isn’t there, it will starve. So don’t be foolish, but when you wake up in the morning, when everything is conducive as far as your physical body is concerned, and that then the thought can strike you; or the feeling with which you could wake up; or the gratefulness that you are awake and that you thank God for allowing you to be awake that day again -- maybe then at that time when you have rested enough and the three centers are a little bit more disconnected, or as yet not fully engaged, and that the thought processes and the feeling processes -- they can wait a little bit because you, you are Awake, and you wish to Work. And then you can Work with something that already is there -- I would almost say naturally - which afterwards would have to be made artificially: that is, the separation of the centers, at least not interfering too much with each other. So that then, in that state, if I wish to become Awake and Aware of myself as I am, impartially, that then, almost naturally, my feeling center will not come and judge it. I would still take things as they are easier than during the day when I am completely engaged.

The early morning for oneself in a day is like the early days of a child growing up. When a child grows up and he becomes a man, so called, twenty years, thirty, forty years -- that is the height of his life, that is the middle of the day when he lives a day. Try to see it, how the conditions are in the beginning of the day, and also, how at the end of the day, how then all the activities have been attended to and you are through with them because you don’ t have to think about them any more. Moreover, it is past and you are ready, then, to die to that day. Maybe at such a time you also have some freedom, because in the first place you cannot correct any more what has happened, and in the second place you will say always, well, today was today and tomorrow is another day. In that kind of a state there is a certain restfulness and if you are not too tired, there can be a wish then to Wake Up. Early in the morning because the centers are not so much connected. At the end of the day because the centers by themselves are tired and that then that part of the brain fed by the wish really and honestly to find out what one is worth, to use then at such a time the question of pondering: how do I spend the last hours of my day like I would spend the last years of my life? Because when the day finally goes over into night I die because the light of the day dies, the sun dies. The stars don’t give

me that kind of light. The stars lit up a little bit, they light a little bit on a dark night, but it is never, everything goes, if the sun disappears.

Other questions.

Questioner: Mr. Nyland, I'd like some advice, please, on clearing out a lot of unnecessary thoughts and feelings that I have, that keep me in an unbalanced state and that don't have much pertinence --.

Mr. Nyland: Don't attack them directly. Indirect. Put something next to it which will not allow such thoughts and feelings to remain in existence. Whenever you catch yourself with those kind of things that, of course, go on and sometimes are filling your brain and your feeling, and, as you then say unnecessarily, that they are a little bit more like sawdust instead of reality -- put something in it, in the brain or in the feeling which is real. You cannot always do it because sometimes one is so engaged intellectually or let's say feelingly, so that even the thought of it may be difficult, and usually the feeling is preponderant, so that then the thought cannot even be acknowledged. Engage your body in order to produce a definite result. Whenever I catch myself in having unnecessary thoughts or feelings, I go over into activity. The activity on the part of myself produces a momentum, and it changes the state in which I think or feel which, when I cannot come to a conclusion, is not dynamic, into a dynamic state of the physical activity of the body. And this momentum helps me to introduce with my mind something that has to do with Work, a more valuable kind of a thought or mental activity as compared to that what is now bothering me. Always get up. Never remain seated or even standing, or in front of the window dreaming and thinking too much and feeling too much -- whichever way it may be. It doesn't matter that what is there. The body can always take care of it, provided there is something in your mind that says now get up and do something. And do something, even if it is walking. Make the body active. To that you can be Awake, and this putting in motion something of an objective kind will enable the rest to make it disappear because it will not exist in the presence of light.

You see if there is and without doubt, that what is the state of being Awake means that there is more light, or at least a different kind of light as compared to that what is my waking-sleeping state, then, of course, that what is now Awake and gives light, and sometimes heat when there is conscience, will not allow the snow to continue to exist. It must melt. It will not allow any salt that is soluble in water to remain as salt. It will not allow any substance that has to liquify under pressure to remain that kind of a substance. You know it.

When you experience it, you will say, why didn't I think of that before? People are living under such heavy burdens sometimes. And they don't know how to get out of it. Sometimes in ordinary life one says, why don't you go out and walk a little bit? Maybe it'll clarify it. Of course it's right. But if it can be used at that time for being Awake even one percent, it will start to affect the rest. All right? Good.

Come, children -- practical questions. You are Working, aren't you? You are doing something. Yes

Questioner: Could you please talk about how to derive from friction the energy to Work?

Mr. Nyland: Whenever there is friction it is usually a contradiction between that what you feel and that what you think. That is, sometimes it's created within yourself and sometimes it is because of conditions you don't like and you have to overcome. The friction is usually an antagonism against that what is the wish on the part of the body, or sometimes the feeling or the mind, to continue in a certain direction and there is an opposing force. This creates the contradiction within oneself and the friction, because if you go against it you have the two forces meeting and at such a time there is always that kind of a friction, because whenever they meet they do not fulfill the function of either one, but one opposes the other, and in that kind of a meeting -- otherwise they wouldn't oppose -- in that kind of a meeting there is a retardation of the force as such, which always means that whenever the energy of kinetic energy, energy of motion, is being objected to, then it changes into an energy of place. If I have a ball, it hits the wall; at the moment it hits the wall the energy of the kinetic force is changed into an energy of place as represented by the ball hitting that and sometimes creating such heat that the ball may melt.

At the moment when this happens, when I see this conflict, the energy which is represented by the kinetic part, now changing into an energy of place, remains in that place and is available to me. I say usually I have a feeling I don't like it, sometimes I express it, sometimes I swear. It requires energy to do that kind of thing, recognizing that something in me is opposed, that something I would like to do and I cannot do it. That is the moment I have energy and whichever is now the manifestation, that is the result of this kind of a friction in me, that manifestation I can now become aware of. The difficulty is always that when it happens I become involved in it, and there is the wish, then, that I should not have the friction. The wish, also, that there should not be opposing forces. The wish that I could continue with one without having the chance that

the other interferes with it. Again this, as a wish, represents energy. It gives me a thought, it gives me a feeling, and usually it's expressed in the way I am physically. I hold up my fist and say, "If you do that again . . . !" It is energy. My posture will take all that energy. My face will take it. This is how the friction becomes apparent. At that moment, when it becomes apparent and I recognize it as friction, I wake up to myself then, not by changing it but by the continuation exactly of that kind of manifestation, and my wish then should intensify that what I am. And when there is this extra wish, wishing to intensify, this wish comes from my mind. And the intensification now being, you might say planned, I could become aware of it. Try it. Whenever you say, and you catch yourself saying it, say it again. If you swear, God damn it, and you realize it because there is something that you didn't like, again, say it. And say it. And I'm sure you'll wake up. All right? Yes.

Questioner: During the whole period of time that you people have been traveling, in a way it's been good because I've been thinking about you and I've been trying to Work on my own, by myself at home, and last night I came home after work, got the dishes done and started cleaning up the living room. This is really a good time to try to Work, but I tried, maybe half-a- dozen times but I couldn't really Work -- I could only think of it for a fleeting second and then it was gone -- and I was wondering if there was something you might suggest that I could try when I go back, because there is still house cleaning that I want to do.

Mr. Nyland: Now this all depends how much you are involved in thinking about the people or doing something. Quite logically you are -- are you moving your head intentionally? You know it's interesting, because just exactly when she moves her head, you move it in the same way. Then I move in the same way, then you move it back. The result is we can't . . . that's it now.

Whenever you are involved in the thought or the feeling about some other people who are doing certain things, you are all the time reminded of that even if you wish to Work, because what you Work with is yourself -- having such thoughts and feelings. The involvement of that will prevent you from continuing to Work because the energy will go into the thought -- sympathy, any kind of condolence, any kind of real thought, worry about others -- all of that requires enormous amount of energy in which I pour more and more of that kind because I want to do that and I forget that I should accept myself the way I am and retain in myself at least a portion for the wish to Wake Up. You can't do very much about it when you are too emotionally involved. And when you are doing the dishes and you remember, you recall how it was the evening

before or some other time, and how this and that sets other thoughts again in motion, you become completely identified with it. It's not a good time to Work. Get away from the atmosphere, don't do the things. Sit down on a chair. Collect yourself and see if you could relax. At such a time there is, of course, a chance that you could be much more Awake, because you are not constantly prodded by the surrounding to have to think or to I feel the way you do. As a matter of fact, the feeling and the thinking is then relegated to a certain memory process which you then at times can recall without becoming involved in it. You see, you eliminate the stimulus that originally made you identified with it. Then you can Work. You understand what I mean? You can try it, you will see it will work very well. Because not much is necessary when after you make up your mind that that is what you want to do. Then there is a wish to Work. And then with this once established as a result perhaps of sufficient relaxation, go back and wash the dishes, but do it very slowly. As soon as it takes on the regular habit, the way you always have done it. again you establish then some form of identification because of routine. So you have to do it differently. But you can do it. All right? Good, darling.

Someone held up his hand? Steve? Yes, Steve.

Questioner: Um, I believe that Work attempts are responsible for deja vu. and I wonder if you can tell me about it.

Mr. Nyland: Will you explain to me what you understand by deja vu? Because we may not agree . . .

Steve: Well, having . . . participated in . . . something that's happened having knowledge of the moment, past knowledge of the moment that you're in now.

Mr. Nyland: Now, define it. a little more, because deja vu means "already seen."

Steve: Yeah.

Mr. Nyland: So it's a recollection of a past event. Or, to compare the present event with that what you know has already happened before. Sometimes connected with a previous existence in which then this life would be a reincarnation, or sometimes consisting of a recollection of something as if it has happened in time before, of which you are not entirely clear. Or sometimes it is that the same kind of a situation repeats itself. It depends a little bit what

you understand by it, but whatever it may be, it belongs to a realm of extrasensory perception. And that, of course, as far as Work is concerned, would be a logical assumption to say that that can take place because whatever Work does will help one to loosen up the bondage of time, and that one, to some extent becoming more free will be able to perceive more, not only at that is past and present, but to see time as events from a little bit more of an objective viewpoint.

The more you can understand this, that actually the question of timelessness as an ultimate will have to be transgressed by means of getting away from that what is now a time element in our life, and gradually becoming freer and freer from it, that the concept of time, of course, changes. If I separate from that what is my life now here and my life as it is being lived subject to time, the further I go away from it in the direction of becoming more and more objective, the more that what is my life becomes a point. And what is meant by the telescoping of time simply is that the totality of one's life is now contained in one moment of existence, which again, if I spread it out in the direction of one dimension of time, that the time line of myself again is my life, that then, at that moment when it is contained within one, I would be able to see all of my life as has happened before. That is, I will recollect that what is my experience in this life and if my life as it is now recurring or reincarnating as a result of previous lives, the further I get away from that what is now my life on earth, I may be able to see certain other occurrences of my life being then manifested in different forms. How much of that actually can take place when one becomes objective, or rather, how much objectivity is necessary in order to have that kind of a perception, I think it is really quite a distance away.

That what I think I understand by deja vu is only that there is something similar which for me gives the same kind of experience which I cannot always explain, but which has in it a characteristic of a recognition of a similar essence, and it's not only that I think the situation is the same if I really consider it correctly, that what is the surrounding of that what I experience is not the same and it only touches something in me that is a little bit more essentially alive to something that I have experienced before. I would not go too far in it in thinking that I could become clairvoyant as result of Work.

Steve: No. but what'll you do if it's . . , repeating more and more?

Mr. Nyland: You just take it as it is, and when it is there you say, "Ah, I know this." You check. You start to say, "Now this will happen." You see, you have to test if it is actually deja vu.

Steve: But how?

Mr. Nyland: How? By foretelling now what is going to happen. You come to the realization of something you have already experienced and now you know how it used to be. You also will remember how it was dissolved at that time. Now you will see if it will be dissolved in the same way.

Steve: I don't understand.

Mr. Nyland: You understand that?

Steve: No. I don't.

Mr. Nyland: Ah, if something occurs and I am reminded of something that I have already experienced before, that kind of experience is recalled, and I will know how out of that experience the resultant was for me the subsequent experience. I test it out by now, at the present, foretelling what is going to happen. And then I watch.

Steve: Yeah, but I can't do that.

Mr. Nyland: This is the difficulty, and that is exactly what proves that it is not deja vu.

Steve: It's not deja vu?

Mr. Nyland: Yes.

Steve: Then what is it?

Mr. Nyland: It is only a loosening up of the mind in which there are more possibility of looking at an event from a little different angle than before, and it becomes recognizable as something that is of a similar essential nature. The development of oneself means that I gradually become cognizant of that what I really am. The closer I come to the center of my own existence, the more possibility there is of similarity. That what is different is always on the periphery. If I proceed from the periphery to the center, the angle from which I start from different manifestations becomes the same in the center of myself. And the angle is then made of the two different radii, let's say from the circumference to the center. The closer I get the distance between the two lines becomes less and less. This is what I mean by recognizing something as

essential value which may not be recognized as that what is of a peripheral value or a superficial one. The leaves of the tree are very similar but they only meet in the trunk. That is where they are the same, because that is where they came from and that is where the cells are the same. But the manifestation of each leaf is different. If you apply this now to time, instead of space, then probably you can see it. All right?

Steve: All right.

Mr. Nyland: Good. Maybe it's a little theoretical, Steve, but it doesn't matter.

Jerry: Tape is almost over.

Mr. Nyland: You see, he is my boss.

Jerry: Oh. keep talking....

Mr. Nyland: Oh, now, I wouldn't dare. When it comes to the end of an hour-and-a-half, -- it's 1800, isn't it?-- then I think it's long enough, because I think by that time whatever we have talked about should have penetrated your brains, particularly after a heavy day traveling for some of us. We are tired, and we sleep and we are ready. Good night everybody.See you . . . when Ron?

Ron: Sunday.

Mr. Nyland: Sunday. Whoever can come. And at the next meeting, Tuesday. In Berkeley. All right.

Good night.

M1173
Berkeley
Tuesday, April 18, 1967

Well, I think New York is still in the majority, huh? How many are we tonight? Who is taking attendance? And who is taking resume? Are you using 5" by 8" size? I have always trouble with you. You know I sometimes get large sheets. Maybe because you, you don't prepare for it. Try to use them because I file them away. If I get large sheets I have to copy them.

There is one thing I would like to mention. We've had now, since Santa Fe, one meeting here Thursday, then Portland, then two meetings in Seattle, then again one here. It's really not necessary to have a meeting tonight, because I think that what we have talked about, the materials the different ways of logically developing certain thoughts, also this question of what is really Work, which was necessary for the Portland group. All of that is there on tape. Of course I admit there is a difference between a tape and listening to it and having a group meeting. But unless we can introduce now something new, it would be very repetitious and it would not be right, because I think that if we could avoid talking about the same thing all the time, even if we say it in a few different words and perhaps may, sometimes maybe it sounds new, I still think and I probably will say this all the time, that you are not using the tapes at all. I think sporadically. On these particular tapes of course I don't blame you because they have not been available, but I really would advise you that if you are honestly interested in work, that you take one tape after the other. It's a series - there is building up a certain sequence in it. And if you really want to listen, take the time off-of an hour or an hour and a half-sit by yourself and listen simply to what is being said.

It's not that I am so proud of it, don't think that. But I think that the conditions made it in such a way that it was necessary to make a special kind of an effort - particularly one in Seattle at the Granada Loft which again was followed, for those who were there, in Seattle at the time, who came from Berkeley, or who came from here. You will see that those two tapes belong together and it is mostly now for those who did not go, those who are - been here, that I mention that there's something that is material that you could use, you could really listen to, and that perhaps it could evoke in you some kind of a definite effort to want to work.

Let me say a. few words about the rest of the time that I hope to be here. Next week will be similar to this week. Peter we may have music? Friday?

Peter: Well, there is a piano available.

Mr. Nyland: Huh?

Peter: There is a piano available.

Mr. Nyland: And could we get it there by Friday?

Peter: I think so.

Mr. Nyland: Yes, marvelous. Then in all probability there will be music on Friday. Saturday is free. Sunday, physical work, next week - same as this, with the exception that the Group II meeting will be held in Palo Alto on Wednesday. As far as movements are concerned we'll decide each time when we have a movement group for the next one and as you know, tomorrow, Wednesday, will be another movements group. I am sorry that there were many applicants and that a lot of you probably could not get even proper attention. Maybe it changes, maybe we have to do it that way, maybe it cannot be helped.

After next week there will be a week in which I hope to go to Big Sur. Tentatively, the plans are for Wednesday, I believe it's the third of May. And it would be at 2:00 in the afternoon. I'm not quite sure that will actually be so. I still have to talk to them. There may be a reason to put it in the afternoon. It's convenient for us who have to come back. But if it's in the evening maybe it can draw more people. I do not know about that and in any event the day is set. That will cut up that week a little bit, particularly perhaps because of meetings, although that Wednesday is free, except perhaps for movements, because on the Tuesday of that particular week, we will meet here again.

The following week I will probably go to Seattle. Most likely the whole week, leaving perhaps on Sunday morning, perhaps Monday. I am not decided as yet if I should go by car or fly. It depends a little bit on the time that would be left, also the time for Portland, where I promised to come back. But in any event, that week will be devoted away from here.

After that there will be two more weeks when I will stay here in San Francisco, and we can arrange it then any way you wish, any kind of an open meeting you would like to have, any kind of an arrangement of activities,

anything that you happen to think of that may be useful - it is open for discussion - except that the mornings I would like to keep to myself because that's the time I would like to write. I will need help as far as the beginning of Firefly is concerned because I have decided to publish the first hundred pages in a mimeographed form. I would like someone to make a stencil for that, and also, if possible that we can run it off. I have been promising Firefly already for several months, if not a year, and finally something has to be done. And even if that mimeographed form is not final, it's only to see how it looks, if it is right, what else it might have to improve -. size of the paper, size of what could be put on the paper and so forth. We'll have to have a little bit more information of that kind when we actually start printing. I think by printing I mean multilith or perhaps some other form. It all depends. I think your printing press at 222 is not really adaptable to that and I won't count on it. I believe we may have to do it in New York in accordance with what we have planned, but I won't know until I get back. That would take us until the end of Ap - of May and the last 2 or 3 days in May. I think I'll go back to New York.

Now how that fits in with the different plans of the different people who have to go to New York, I don't know, and it will become apparent for everybody whoever has ideas that they want to go back for a certain reason, that they should go. The value of trip, I think we know, by this time, it is staying here if you can utilize your time, it's entirely up to you and I've said some things about that before, so you know my particular attitude. So here we are now. We can now concentrate on questions. Who has questions to ask? About Work. About tasks. About difficulties. Clarity that you might need - arguments, things that you are not entirely clear up - clear about because someone else has a different viewpoint - what is it that we want to use, now? How will we use the time?

AlexMead: I often think that if I were able to pray at particular times, when I'm feeling very lost, that it might help, but sometimes I just can't do it. I don't - It doesn't seem right to my mind to pray to God. It might seem right to my mind but I wouldn't know - I just wouldn't know how to do it.

Mr. Nyland: Well, Alex, it brings up the question of prayer. Now whatever the concept is for oneself of what is God. It is the assumption, of course, that if you want to pray, that you put yourself in a certain state, which is helpful in order to have a relationship with that what you consider higher than you are. If the concept of God is quite clear in one, that is that one knows that God exists, or that whatever we understand by God - like Gurdjieff would call it His Endlessness, that that what is that kind of a being of a certain kind - high

nature - probably the highest we could conceive of - of something that pervades everything that exists - something that is omnipresent - something that also knows - all-knowing - also knowing me - and something that is all-powerful - that really governs - that is omniscient - something that is for me - infinity - and the realization of infinity as that what exists regardless of any kind of a finiteness and regardless of any kind of a form.

So if I have such a concept that that I now call God for me and that in order to bring it down sufficiently to earth, that I can worship, or perhaps talk to it, or even expect and hope that he would listen, so that such and such a creature or being has ears to listen to me or at least has the means of understanding whatever I wish to communicate. You see it depends a little bit on the clarity that I have regarding such a being for me and what the meaning is for me. I think I have to start with that. If that is clear and if I consider that there is a possibility that a being of that kind of a nature, Great Nature without any doubt, of infinity, and limitless and endless and free, and that I now wish to communicate with that in some form of a prayer on the part of myself that then, of course, I have to restrict that whatever receives to a certain way that it becomes communicable to me and also that I have hope I will be listened to. That is one attitude.

The other attitude is on this side. Who am I to pray? And what is it that I want to pray for? And is it the state in which I want to be - in order for myself to come at rest or more in balance - or to receive because in this kind of a communication some information for me which then can become a guide for me, a guideline, or some kind of a substance which is put in me and which makes me realize that certain things are this or that way, without any argument in order to offset that what is unclear to me at the present time. Now this particular, necessity, on the part of myself, how can I, daring even to ask for something when I myself am what I am And the realization of what I am many times will make it necessary to consider and reconsider am I really entitled to it. And if I have been brought up in a religious sense particularly that form of Christianity which believes in Jesus Christ that then if I say I as a human being am the worst sinner in the world and that all my sins prevent me from seeing God, and will even prevent me from using his name, and that for that reason, I say orthodox Christianity requires it of me, that I have to say certain words in the form of Jesus Christ and that I have to have a prayer in Christ's name, and that with that I then open the door to God because I profess that I could not reach him direct - I have to have some form of a mediator.

You see this question now, am I entitled in the state in which I am to consider the possibility of contacting something of such a high nature? Usually, if I am honest, I would say, "No, I am not worthy." If I don't want to go through a mediator for me then it's - very little is left and the creation of that what I believe is on a higher plane than I am, which for the time being I will call God, and I will endow it with certain powers in accordance with what I think or feel are the highest forms of thoughts or feelings on my own part. And that realizing what I am, that nevertheless my intention, sincerity and honesty is sufficient to have the attention from someone who I believe could help me. I think the final result is that I come to a conclusion that what is really required is an attitude on my own part wishing to find certain things which I now believe could come from the outside and then, received by me, could help me in such a way that it would give me more insight in myself or more equilibrium for the activities in the world in which I have to live.

I think that the same would be accomplished regardless of what I now consider outside of me as a creature existing that that what is really within myself of the highest value within myself, and that ultimately that what I consider of myself, that kind of a value which gives me life, that if I make Life my God within myself, then my attitude towards that what is possible for me to make contact with, could take place even without saying anything about anything outside of me. And then I think that the final prayer for man is that without knowing what exists and without even having to put infinity into a finite form that his prayer should be directed towards his magnetic center. I believe that in the Gurdjieffian terms of that what is Life and that what I in the first place wish to protect, in the second place that I would like to maintain in as good a condition as possible and for which I have a responsibility, that also my prayer should be directed towards the possibility of further development, or in a sense, to the accomplishment within myself of a freedom which will allow that what is the highest of me to function in the proper way. If I put it that way, I relate it to the condition in which I am and whatever I now consider sin or ignorance or perhaps laziness or perhaps an inability to be able to do, I now link it up with that what is Life and Magnetic Center in me, that that what I am prevents this life to come to its fullest growth. And if my prayer should be directed in trying to find ways and means by which this kind of a channel is not going to be obstructing that what actually wishes to continue to live and wishes to be free.

I think this form of prayer is quite correct. It does not leave God out, because if I understand Magnetic Center I know it is Godlike, because Life is God. That what I consider living on Earth, or living anywhere in the Universe,

is, of course, the totality of all Life existing, which for me has an infinity, a quality of infinity, a quality of endlessness, also a quality of all- knowing and in that sense I make that what I am, you might say, that what is within me, perhaps as God in me, much more clear to me by allowing that what is God within, which, you might say, lives in the heavens within myself, to allow it to come out, and then in some way or other, you might say, suitable to the conscience of that kind of creature, of a different level of being, to tell me in certain ways what I should do.

In order for such a prayer to be heard, I have to have all my three centers united. I have to be quite sure that there is no ulterior motivation. I must be certain that that what is functioning in me as three centers are as clear and as pure as I can make them, I should not allow any extraneous thoughts or feelings to enter. I should for that reason be completely quiet if I possibly can. If I possibly could do, could make it, I would relax. I would also try to empty all the things that are now thoughts and feelings of the different organs of myself so that they, by themselves, could be pure enough to function in a sense that when I, for some reason or other wish to unite them, and make out of myself the triunity becoming an entity that then on that basis this what is Magnetic Center could actually recognize me. Many times I say it is a matter of preparation. If I wish God to come to me, who am I to wish it. But when I wish fervently and in all sincerity that then it is a requirement that I am receptive and that I prepare everything of myself in such a way, the way I only know, and perhaps the way I know best, or that what is the best in me that happens to know - how can I create room for such a - a creature, that what I admire, worship and, of course, on whose wish I depend for the rest of my life,. I think this form of prayer is quite right.

Let me add, because prayer in that sense - it belongs to everybody. And it belongs to everything that has been put in one, in the form of any kind of religion. Because a religion - the way we have been brought up - and it doesn't matter where - not anywhere in the rest of the world has it any particular reason to exclude any form of religion. As long as that which is needed for such a religion, a religion, is the admission that there is a higher form of being than what we are on Earth. As long as that is there it may be a spirit, it may be that I live among the aborigines and perhaps I'm a pantheist and that I believe that nature has a force which I don't understand and to which I have to submit. Or that it takes the form of any kind of a doctrine in accordance with the four main religions with which we are familiar. Or that even that I have been brought up more or less dogmatically in having to live in accordance with certain forms of proscribed duty or a certain form of behavior which made it

necessary for me to devote part of my life because my father or mother taught me or I was expected to live within that kind of a framework of the church. Or the admission that there is a priest to whom I have to confess. Or that what is perhaps sinful in me it may be cleansed with the idea that Christ lived and died for me and that perhaps in such a way the understanding of what is required by Christ as such was a different thing from Jesus as personality - that the idea of Christ is really that it - that what delivers me from evil. That what delivers me from the bondage which I realize I am living under. And that Work if it could give me freedom would be an exemplification for myself of the Christ ideal.

But that whichever religion I have been brought up on that I first try to realize that what is important for me, as a human being, and that I after all try to look for the possibility of remaining within myself in a certain form of equilibrium so that when I am in that kind of a balance that then the different events of life as I know it will not affect me too much because there is certain things that take place in me which are permanent and which can counteract any kind of an influence from the outside. But it is exactly on that kind of a basis having found this particular way of living for me and praying to it or for it or with it or because of it that then with this knowing what is for me the most important part of my life, that is the possible development of myself, and ultimately becoming free, that then any kind of a religion will fit into it. You see the limitations of man, of course, are dependent on the way he has been brought up and the kind of words he would use. In exactly the same way any kind of a religion has in it that essential quality and also a great deal of extraneous forms which have been used. That if I try to find out what I am, essentially, and I try to do away or at least I try to understand the forms which it has taken and my own way of philosophizing or thinking or talking about it that then having come finally to that essential quality of myself which I call Life, it's exactly the same that I have to find in kind of a religion what is really the essence of it.

And then the admission that there is perhaps an all loving father or at least someone who is governing the universe or whatever is the meaning that I understand and happen to be, even if I claim to be atheistic, and there is something in me that corresponds to that what was atrophied within that kind of a religion with which I have been brought up. And that that way it fits because then I find my place, I find my place in my life. I find my place in whatever surrounding my life has lived. And I find my place regarding anyone who has the same kind of attitude of wishing to grow towards - sometimes, we may say, towards God, sometimes towards their own ideal. But in any event in

the freedom of wishing to grow away from that what we call existence on Earth.

Now. What others? Yes.

Arlene Weselyk: Mr. Nyland, after a group activity, I find that I have a wish inside of me which is more of a feeling wish to work and sometimes, a little less than after group activities, when I wake up in the morning there is the feeling. But when I get bogged down in the day I work but it comes from an intellectual wish - of trying to realize a little bit at what I am, but I don't have the same feeling and I was wondering if there would be any way to, to bring on feeling?

Mr. Nyland: If during the day you can remember what was the experience you have had after a group activity in which your feelings played a part and in which there was much more of a wish. Don't use your intellect to try to bring it back. Try to recall whatever happened for you as an experience when you were under the influence of the wish, if you can recall it. It can be recalled if you remember what was the result of that wish that you may have done. That you can recall. But the wish and the thought, I have said it, I believe in Seattle, are different in this respect: that I can recall a thought but I cannot recall really the state of a wish. My memory can help my mind to create again a condition that if it is an intellectual experience, not exactly like the experience itself but very close to it, but my solar plexus or my heart has no ability of remembering. And the memory that I know regarding that what is a wish, is only that what I remember that either I felt with my body or did or perhaps said, and that the expression of the wish is dependent on the manifestation of the body. So when I want to recall a wish, I recall that. what I manifested.

Now, if after some group activity or what, I felt, perhaps, full of desire to want to work, and that wish was there then, it was noticeable in the way I was, my posture, the way I perhaps stood, the way I looked, the expression on my face, whatever it is, of any kind of a physical behavior form. Maybe sometimes it was excited, maybe my blood was going through a little faster, whatever the state is. Maybe joy, maybe a realization of something that ought to be done. This kind of a wish, of course, could be the result of knowing and knowing well enough, sometimes even more intuitively than a knowledge with my head. I try to eliminate the effects of my mind. When afterwards it has worn off, my mind is the only thing that could recall certain situations and again with the mind I can recall the state of my body as a result of the wish.

You understand what I mean? I do not recall with my mind the necessity of work. I recall the state which was linked up with my wish, That will help me. So I recall with my mind the experience and the experience was caused by having had a wish.

Arlene Weselyk: Should I try to put myself in that same body posture?

Mr. Nyland: No you can't. It never will be the same. All you try to do is to recollect what it was that you at that time did. What happens to your body. Your body then helps you to bring it back to your mind because the mind has a line to your body in the same way as your feelings do. And at that time when you recollect whatever is the manifestation of your body, it could go both ways. It could go towards your solar plexus or towards your heart and it also could go to your mind. And then there is a unity between your mind and your feelings and no difference, no difference of opinion. There is the same thing being observed, rather, noted from your mind as well as from your feeling center. You understand?

Arlene: I'll try it

Mr.Nyland: Yes. Leave your mind alone for whatever it thinks - whatever it wants to think about work, it's all right. But it does not have the meaning at that time, that what had the meaning, was what you experienced as a result of a group activity.

Susan Wilmarth: Mr. Nyland, lots of times when I wake up in the morning, I, I remember a dream I've had and before I even really wake up, you know, I go through with it in my head, so that by the time I even open my eyes, you know, a whole chain of thoughts have started and except for very few times when I just wake up, and get up, even if I, I want to work, you know, my head is so caught up in it that I, that I can't begin to. And I think, you know, I know, that I like to dream, but I don't, I don't like waking up with it all the time.

Mr. Nyland: Can you finish your dreams?

Susan: Yeah, I usually do.

Mr. Nyland: Yes. Without any thoughts connected with them? Can you wake up at the end of a dream, or do you have to go through a little state in which you finish the dream then half awake, half-asleep the thoughts come?

Susan: That's what usually happens

Mr. Nyland: Yes, but can you, can you be aware of that? Because how much awake and how much asleep are you? If you are still half asleep the thoughts take on the form of a dream and are connected with it. If it is a little bit more awake in the ordinary sense you could wake up more. It depends on the state in which you are. If you are aware to some extent perhaps it is only that you become aware of it afterwards and happen to think about it. That is that you know, and I use the word awareness now in the sense that we usually, not in accordance with Gurdjieff, that I notice that that what is taking place in me, having had a dream, that that dream was not entirely finished but there are some thoughts connected with it. If, by chance, I am sufficiently awake to see the process that goes on when the dream is finished and thoughts start, that is, if I am sufficiently awake, physically awake, get up. Don't stay in bed and don't allow the thoughts - that is if you are actually awake enough. If you are still half asleep leave them alone and consider them dreams - until they have worked out. Do not allow yourself to have a half-state, half-awake, half-asleep. If you notice it afterwards, try to be sorry that you didn't wake up in time after the dream has finished. If you don't know it, let it go and keep on pretending to sleep.

You see you have to get clear about it for yourself what actually is taking place, because I, I don't think the thoughts interfere with your real wish to work. But it is a state in which energy is being used hanging on to the dream and making the dream perhaps worse or maybe better; a certain kind of an interpretation that you allow yourself in thinking about the dream, which for me is quite useless. I would stop it. But you know, if you can stop it when you are enough awake and you cannot stop it when you are still asleep. To be honest, I don't think it's so serious. I would simply say, as soon as you have any realization of existing, not in a dream, but if you are in bed, don't keep your eyes closed - open them up as quickly as you can, get out of bed as quickly as you can. At the time if you want to get rid of it, have the strength to take the covers off you and get up. I hope it's cold enough, that you are forced to get up. Usually it's a matter of making up your mind at that time. If you cannot do it at that time, make up your mind before you fall asleep. A strict and a firm determination when you fall asleep, that when you will wake up that you will actually wake up quick, not allowing a long time.

It depends on one's type. It depends also how tired you have been. It also depends on a certain habit that you have formed in allowing it. Find out for yourself what it is. Certain people need time. There's no doubt about it.

They cannot go over from a sleeping state into a state of ordinary awakening in a short time, gradually the body has its particular requirements and it may be even a little sluggish or it is used to function in a slow manner. Other people can wake up just like that, quick - and they are already out of bed. I say it's a matter of partly education, partly training, partly of type, there are types that are subject to either one or the other,. But with you it's habit and you have allowed it. You should be very strict about it and whenever you possibly can, don't indulge. Make up your mind before you fall asleep that the next morning you will wake up regardless of any kind of a dream. Don't consider your dreams too important. This is what causes the thoughts because somehow or other you love it and you love to interpret them. Get it clear first that when you are awake and you still recall the dream then, then you have a chance really to think about it. You understand what I mean?

Susan: Yes.

Mr. Nyland: Within two weeks you'll be over it. If you do it, you will see.

Barry Saxe: I've been trying to cleanse my subconscious. I, I guess, I...

Mr. Nyland: Hey, wait a minute, what?

Barry: No. I've been trying to cleanse my subconscious.

Mr. Nyland: Cleanse?

Barry: Cleanse it.

Mr. Nyland: Cleanse it?

Barry: Cleanse it.

Mr. Nyland: Is it dirty?

Barry: I've been bothered more and more by the onsense that circulates.

Mr. Nyland: Yes, but where is the subconscious?

Barry: I, it's just that I, I know, I know or I feel that the wishes that I have to work come from the wish, I would call it subconscious fantasies that I have or expectations . . .

Mr. Nyland: How much do you know about subconscious?

Barry: I don't know that much, but . . .

Mr. Nyland: Where is it? Why do you call it subconscious?

Barry: Well, It' s just that things springing through consciousness and I . .

Mr. Nyland: They come from . . . , they come from somewhere. But they are not very clear and you call them sub- because of this. Try to clarify first what you think. Don't use the word because it doesn't have any meaning whatsoever. Freud and Jung and so forth, they use it in order to bring it to consciousness and it is a very nice place to put it because they don't know where it is. Really, an ordinary person has ordinary mind and ordinary consciousness and unconsciousness. When he is thinking he is conscious. When he is wishy-washy he is a little bit subconscious. But it is not functioning. The first thing is to clarify your mind with the kind of thoughts you have and admit them. Doesn't matter what you think. Naturally you will think what already has been put in you before so it will be dependent on the experiences you have had and the kind of thoughts you have allowed. But don't pay any attention to that now if you want to consider what you are at the present moment. And whenever you now think or/and when you are engaged in the thinking process, try to think as clearly as you can with the kind of thoughts that you want to pursue and the rest, that you don't want to pursue, throw them out. Don't pay attention to them. A thought only exists because you wish it to exist. There are very few thoughts that will persist because they are already there and sometimes your will is not strong enough or not even a wish is not strong enough to counteract them.

Thoughts of worry, thoughts of suffering, thoughts of neglect, thoughts of your own laziness at times will perhaps not allow you to tell the thoughts to get out. But most of the thoughts that you pay attention to now you could do without and you can substitute them by thoughts that are worth more to you. This is the way to purify your mind first. To realize what is there, what is going on and to pay attention to that what is legitimate. And the others - don't worry too much about them. They will go away if you don't pay attention. If this doesn't help, start to do something with your mind that could engage your attention. Do something you really want to do, or force yourself to do something against the grain, either way will help. But in any event there is something then in you that wants your mind to function correctly.

There is a certain mastery in one's mind which is able to direct the thought processes that go on in the rest of your mind. There is something that is situated in the mind which is perhaps not the beginning even of a will; but it has to be related to that what wishes to be of control and guide yourself in accordance with a mental understanding of what you think you should be. And this particular kind of a thought, it happens to be between your forehead and the back of your head. It is really at the top of your skull. It is in between these two forms because they are exactly like the bridge of Fa which extends between your forehead and the back part of your head. The forehead is formulatory. The back part is pondering. The Fa bridge goes over from that what is clear in an unconscious state to the possibility of becoming clear in a conscious state. And it is that point where there is a direction possible of saying to yourself mentally that you will allow certain thoughts or not or that you introduce certain thoughts to occupy yourself with enough of that kind of a wish that you have. You see, I'm afraid, you talk a little nonsense because there is no particular subconscious that should bother you - not in any normal person is there that kind of a subconscious which has something to say. Subconscious is exactly something that has nothing to say - but it sometimes under certain conditions is brought to the foreground and then becomes conscious.

Just try to be sane. You have a good thinking apparatus, use it. And do it for the different things that you are engaged in what have to be done in order to direct your body to do it. And whenever you wish to think about certain things give it something to hold onto, as an anchor. If you want to link it up with reading a book - go read a book and try to find out what is in the book by concentrating on it. This is as far as the mind is concerned. If it is not so easy or if you have a little difficulty directing attention of that kind, your body is going to help. You make your body do certain things actively engaged in which your mind is required to direct it. Your body has a tremendous momentum. It is a force and when it once starts going it becomes quite dynamic and influences the different activities of the mind. The whole trouble is to start it going and there has to be that kind of a wish-it has to be based on the wish to get out of these ideas of subconscious. If you really want to forget about them, start working - I mean physical work. Walking, standing on your head, doing anything you like, do it strenuously. Make it use up a hell of a lot of energy that otherwise would go to your subconscious. This is ordinary life.

Extraordinary life, according to Gurdjieff, if you have actually any sense start to Wake Up. Start to become Aware of your physical body whatever it is doing and you will see very soon that there is no room whatsoever to have the thoughts go to any kind of nonsense like the subconscious. I am not critical

about it - only I think it is stupid to find an excuse why you cannot work. All right? You won't do it. You love yourself too much. Get rid of it first.

Yes.

Ibbie Kenna: I wanted to report on a task which was to try to clarify what I want in life.

Mr. Nyland: Speak a little louder.

Ibbie: To clarify what I wanted by trying to feel about this.

Mr. Nyland: Yes.

Ibbie: And, I did it for the first four or five days and I think what happened was I sort of got satisfied with it, with what I felt which was - I wanted to have something, to make something for myself that I could depend on - and - sort of like growing up and building something and then I tried to think about this in private, personal and professional directions.

Mr. Nyland: You know when you build a house you have to have bricks and some lumber. But you are not going to construct a house all of a sudden, overnight. It's much too big when you make generalities about that you want to grow up and you want to develop this and that and so forth. Of course, that's what you would like. You would like to have a house to live in. You start with the foundation. You all the time have in mind that you want to accomplish something. But you are not working on it, And all it does is to give the inspiration to do the simple things first. Stay within your means. What is possible for you? What will be the thought to which you are entitled? It's not wishing for something that is much too big. It'll come in time if you work. But not now. Try to do things during the day that you have to do and do them well. Start with that. It's within your framework. And if it's still not within the framework, find something that is within your means - that you can do. Even if it is saying one sentence, but so complete and so completely with you in it, the way you want to say it - correctly. Even if it means one glance, looking at a person in a certain way that you can do. Almost I would say it's enough for a day, if you really do it right. These are the things that are accessible. You understand now? And, of course, when you try to follow it, naturally you are disappointed. Make your task much simpler. Wash your hands very, very well. Dry a dish, also, that it is good, that it shines, nothing left, that it isn't even clammy that the towel you are using was dry enough to soak up the water and

that you put it down and you put it down gingerly, tenderly. This is you, then. And to that you can wake up.

Ibbie: Should I continue the task?

Mr. Nyland: In this simplicity, yes. Certainly.

Ibbie: Well, if I keep feeling for fifteen minutes, I want to do more than dry a dish.

Mr. Nyland: Good. What are you doing, maybe? Dressing, maybe. Cutting bread, buttering it, eating. What are you doing during the fifteen minutes? Ordinary activities of ordinary life.

Ibbie: Yes, I see.

Mr. Nyland: No. Find out. Do them. Sit and read.

Ibbie: You mean I should do a particular thing and try to feel about that?

Mr. Nyland: I would. In whatever you do, make yourself do it complete. All of you. In whatever you are doing. Concentrate as much as you can with all three centers, united. All three. Not one left out. When you are by yourself. Sometime ago I talked about two different ways of trying to Wake Up, really. One was through the possibility of a triunity, the other was by making an attempt to Wake Up to oneself's manifestations. That what I try in the direction of a triunity always has to be done when I am alone, never in the presence of other people. The other primarily has to be done when I am in the presence of other people. And that is why there are two ways, therefore you use one or the other. If I try it, this three-in-one, this becoming one, myself, I lose completely contact with the person I happen to be with and I will make a mess of it. So take the very simple things of ordinary life that you want to work with three centers you just do whatever you are doing as completely as you can. You will see at certain times you will have picture of yourself and also to some extent you will Wake Up. All right? Good.

Jerry Chisholm: I asked you last Thursday about art and you suggested I read the chapter. I read it and reread a certain part a second time, and also

listened to the tape which you talked about it which was the only one in our Index and I still have some questions.

Mr. Nyland: Oh, I think that the questions will last from now until doomsday.

Jerry: Most of - I'm not sure that I understood all - a great deal of - what I did read and listen to. But I am concerned with it on a very personal basis related to work in that this is my field. I'm working on a Master's degree in sculpture, so therefore the idea of art, subjective or objective, is of great importance to me, and I wonder if, what I should do in evaluating my own work and that of others.

Mr. Nyland: If it's for a degree someone else is going to judge about that.

Jerry: But that doesn't matter at the present.

Mr. Nyland: The question is that at the present time it would be utterly impossible to be objective about that what is connected with a degree. So objective art for that purpose is out. If there is no degree and you would work for yourself you will have the added difficulty that whatever art is as one feels it and wants to express it - one becomes identified with it. Usually it is a form of self-expression in which one believes that one has something to say which may be true, of course. But that what one wants to say has to be in such a way that this identification is a question of approving it or not approving it. And any kind of a form of that kind of self-expression, being part of one, now going over into the art form, I still remain identified with it.

Objective art is something entirely different. It has a purpose outside of oneself in which one wants to accomplish that what may be a work of art, function then, functioning then in such a way, that that what is the aim that I wish to accomplish can actually be accomplished. And that particular aim that I might have, that what I now wish to produce loses completely the value of self-expression and the aim is not the expression of myself, but the accomplishment of a purpose outside of me. And in that sense I could become objective and that what I produce will be for the sake of that what is not at all my own, but only that what I would like to do with my art.

Jerry: Is it not desirable in any work of art to have a certain amount of objectivity in it?

Mr.Nyland: I don't think it is possible. What you call objectivity is simply that perhaps to some extent, it has a meaning that you believe that might apply to a variety of people so that maybe many people will like it instead of only one. I think it's quite legitimate that one wants to write or wants to produce any form of art for the totality of a great many people who then will admire you. You see the present art as it is now practiced is very often having in mind the public. I don't think that a bird has any idea about the public who is listening to it. It just sings.

Jerry: When I was speaking of the objectivity I wasn't necessarily meaning that people should like it but that they should be affected in a similar way.

Mr. Nyland: You have to determine first in what way they will be, have to be affected. If you can determine that, then you have a purpose.

Jerry: How can I . . .

Mr. Nyland: You have to be quite clear.

Jerry: How can I go about finding out . . . ?

Mr. Nyland: You can't unless you have a definite aim. If the aim is to write music so that people who are marching in accordance with the music can then go and kill the enemy - that would be a very good aim. If I want to write a book that is going to upset everybody and that kills all people's love for each other, if that is my aim, it would be a very good aim to have, if I could write it. If I want to encourage people to do really the right thing in all conditions and to develop their spiritual being, it would be a very good aim if I could produce a piece of art that then would affect them in that way. But you see these aims are outside of myself - and in relation to that aim I am only a channel. I efface all of my personality and I put myself then at the, at the disposal of the service of that what I believe could flow through me. I'm not anymore then, anything, and only as I say, this channel, and the purity of the channel depends entirely on how the channel has been made so that that what is within me is not rusty. If I want to have clear water from an old pipe, I have to let it run quite a long time. It's probably better to have a copper pipe. It depends on the state in which I am, what kind of a channel I will be, and maybe self-expression makes me rusty.

It will be some time before, I think, the idea of objectivity will penetrate. It's very difficult. Particularly for a person who is already engaged, much easier for an outsider. This particular urge of wishing to create is a beautiful one, but so often it is spoiled. The wish to pray to God is beautiful, but unless the end simply says not my will but thine - this would make out of subjective art an objective art. If God could speak through me where would I be? I would be as if nothing, because God speaks. Art could be put on the same kind of a basis. Objective art makes nothing out of me in order for art as such to exist.

Now what others? Tonight, you know, no questions, no meeting. Yes.

Questioner: In *All and Everything* - Beelzebub, Beelzebub often tells Hassein to sense something that he tells him, and I would like to know the meaning.

Mr. Nyland: Wait a minute. What is it that Beelzebub wants to tell Hassein - what?

Questioner: He often tells him to try to sense the meaning of something that he tells him.

Mr. Nyland: I don't hear it Diana. What does he try to say?

Questioner: To sense the meaning of something that he is being told.

Mr. Nyland: Oh.

Questioner: And I don't understand.

Mr. Nyland: It is a means of saying to Hassein that he should receive what he has been told in a very definite way. When I say I want to, I want to sense the meaning, I will eliminate the words. The words become only a means of conveyance. That what is represented by the words, or the combination as a sentence, or whatever is involved in a paragraph of different sentences together or some times what one says, what is written between the lines, does really make sense. And I now have to sense the sense of that what is the meaning. So instead of listening to the words as such and to be affected by the associations of such words, I have to listen to that what is represented by the totality of a paragraph or a sentence - and this means that I sense the meaning of it when I'm not affected by associations. When I come down to that what is essential value, I will not be bothered too much by the outside manifestations of that. If

you analyze a word, a word has a meaning and it has a form. The form is the word itself. That what has been placed in it is the meaning. The meaning of a word is usually acceptable by other people who also read the same word. At the same time, the person who speaks can put besides that what the word means, content in the way he says it. When Beelzebub talks to Hassein, he would like Hassein to be free from the formulations of words and to understand what is the essence of what is the representation of such a word in the context in which it has been used. Not clear?

Questioner: It's clearer.

Mr. Nyland; Good. Then it is going in the right direction.

Yes, Ruthie.

Ruth Heim: Um, to try to bring yourself into a state of triunity when you confront the job you are about to do. If that way is valid - if trying to do that in relation to a job is valid, I don't exactly see why it isn't also valid when you place yourself in front of a person.

Mr. Nyland: Then the difficulty is that in a relation with the person who is in front of you, certain forms of energy have to make that what is your feeling or your thought function and simply draws away the energy which otherwise could be used for making the unity. It makes it much more difficult. I say in the beginning it should not be done - but ultimately both ways of being awake should lead to exactly the same thing, so I'm not excluding it. Only I say, don't do it - wait until one has sufficient dexterity of creating something that is an entity, then one can try it out in front of someone else. This wish for triunity, it's something that has to be in man in order to create for himself that what he really wishes to be which happens in the end to be a state of harmony. For that, of course, in order to be truly harmonious, a man has to be fully developed and all the three centers have to be more or less equal, at least equal in quality.

That a man who is at the present time unconscious only has centers which are not fully developed except perhaps his physical; the emotional and intellectual are far from developed that that therefore that what he could accomplish in the form of a triunity is not a state of harmony. So for that reason, if I, in an unconscious state, would like to make myself as complete as I can, it will require all the energy I can give it and I cannot at such a time afford something else that goes on. Now if that happens to be a person that I am either talking to or in the presence of whom I am, then, of course, I am

naturally reacting by looking at the person or even considering him. It would be exactly the same if my mind is filled with thoughts which are extraneous to this idea of unity - or that I am worried, or feeling, or in pain physically. All such things would make it much more difficult to bring about a unified attitude towards myself. So you see it is not only limited to the presence of other people it's also limited to the state in which I am, and naturally the result of an effort of that kind depends a great deal on the state of one's health. I don' t only mean physically, I mean the health emotionally and the health intellectually. When they are as much, or rather in a good state, by good state I mean that they are functioning normally, that they don't go to excesses, that they are functioning at a certain level, not too much involved, that they really are reduced to a minimum of their existence, still continuing to function. In other words, a relaxed state - in such a state it is better and one actually brings the three centers much closer together.

Also, don't forget, there are always in these kind of ideas such gradations. Not only that one starts out with a condition which may not be entirely conducive but also the result is not always the kind of thing that at one time is the same as some other time. Sometimes they are much more unified and sometimes I am only one percent. And these acknowledgments, this kind of a statement, I have to admit that I at times am completely incapable of doing certain things even. if I wish to do it. So, to some extent, don't be too strict about that. See, the accomplishment may be measured in percentages and may amount to ten, at other times maybe fifty. But my wish always has to be hundred in relation to that what I am able to do. If all of me wishes with that what my thoughts are and what even the posture could be of my physical body, I become hundred percent. Or that the totality of myself in relation to what ought to be may be one percent. All right?Yes.

Barry Jacobs: Uh, I have been accumulating experiences which, uh, I'm not sure but I feel are in the direction of more and more separation. But I don't understand clearly how I would, how separation comes about or what it, what it really means for myself.

Mr. Nyland: But Barry, if you have an experience of separation, I wouldn't worry anymore how it comes about.

Barry: Well that isn't so much what I mean. what I'm really trying to get at is I'd like to be; if you can clarify for me what separation means and does . . .

Mr. Nyland: I really cannot clarify it until you have had an experience and then you would know. Many times we talk about the results of work. If I tell you how it ought to be, then you are going to look for it.

Barry: I don't mean ought to be.

Mr. Nyland: Well, you want me now to define what it is to separate.

Barry: I mean does one just. simply wait and let it accumulate more and more and it takes care of itself?

Mr. Nyland: No, Barry. I think that the question of separation is a result of an effort I make. If I create something objective or something that can function, starts to function as an observer, and it still belongs to me, there is a separation of something of me from that what remains. If that is the result of an effort that I do make, trying to become conscious, or trying to make conditions in such a way that an objective faculty can exist, I then will experience that something of me is observing me. That would be, to some extent, a separation, because there is a difference in functioning.

Barry: I'm not, my separation was more related to the idea of separation of centers . . .

Mr. Nyland.: Ah - that is something you must not look at. That will come in time. Don't try to separate them. It's not . . .

Barry: It's not that I try, I mean I'm not trying to . . .

Mr. Nyland: Barry, to what extent were they separate?

Barry: Well, I mean there was distinct experiences of - of - of different functionings of - of - of my, of my total self, my organism.

Mr. Nyland: Barry, you have to be, you have to be now very definite about that because . . .

Barry: Well, the experience I had today which was very traumatic, or dramatic . . .

Mr. Nyland: Good, tell us about it.

Barry: Well, O.K. because it was interesting - very unusual - I was, uh, working with Steve and. Dave Carroll. We were moving, we were cleaning out his back yard - moving, uh, a cement mixer and I got my finger smashed in it. And uh, I was definitely aware that my body was react - my, my physical body was undergoing all kinds of things in it's solar plexus and I was getting, uh, you know nauseous but something in me in my mind wasn't excited like my body was excited but was very calm about what had happened. And when I lied, when I lay down, you know, they took me into the house and I was very relaxed myself and my mind was relaxed and I was aware that my body, however, was undergoing these various states - it was trying to like reach back to it's own equilibrium and I had a definite sensation or a presence of my mind being relaxed and my body being in this very unusual situation and my feelings being relatively calm and this for me was today an unusual experience.

Mr. Nyland: That's right, Barry.

Barry: And I was wondering if this is in the direction of separation of centers or if it's just a certain mental state?

Mr. Nyland: I think it's only that - not a separation of centers. It's consideration of that what goes on in which the mind functions not in the usual way of reacting to anything that happens to the body. But that you have the chance either to consider it, to think about it, or to evaluate it in some way or other without having your feelings involved.

Barry: I was very cool - I mean, cool is a good word -

Mr. Nyland: Cool is right. That is all right - it's good as an experience. It is perhaps a little loosening up of that what is a center functioning independently of another center. I would not immediately call it a separation.

Barry: My question is prompted because I'd like to be clear on it -

Mr. Nyland: Simply accept it for an experience as it goes even if it is unconscious or partly conscious. It doesn't matter. It is not necessary to define it. Only one takes it as something that's unusual and because of that, not only interesting, but maybe in the right direction. You will afterwards see if it was right or not when you have something to compare it with. If it happens again you will be able to compare. Then you will say this time is better or it was worse or that what was my memory of the last time seems as if I reached a certain state which I don't reach now. It's not important enough, Barry. It is

only important as an experience that one realizes that certain things can take place in an unusual way.

Barry: I've had that experience and I'm not placing that importance on it. The only thing thing, it really did for me - or what I think it did for me - was that it underlined a series of other experiences in a certain way that made me feel that this was the right direction to keep going in.

Mr. Nyland: Yes, that's right.

Barry: I mean as an experience it isn't that important. I mean, it's just . . .

Mr. Nyland: No . . .

Barry: fits into place in the history of other experiences.

Mr. Nyland: Good. Whatever it is and whatever the place youwant to give it, it's quite all right to consider it and also to say - "Now, I'm glad I had it. It is in the right direction." And then again let it go. Separation usually is another kind of a separation when we talk about this between "I" and "It". Loosening up the centers is a different thing. There are already centers that are much looser when you consider the mind and the feelings. Certainly, quite a difference between a feeling and a body. And a mind and a body can at times be completely free. You see there is no necessity sometimes of the mind having to find an expression in the body. I can keep within my skull the thoughts without acting on them. But you see, this loosening up process, some day we'll talk about it more in detail. It is really not a separation. It is a reconstruction of the effects on each other and reconstructing does not mean separating. To some extent it's a renovation.

Jerry Lindsey: Mr.Nyland?

Mr. Nyland: Yes, Jerry.

Jerry: Uh, yesterday morning I woke up and got up really (?) and it seemed from the moment I woke up that I had this heavy or sense of despair. I wasn't my thoughts, you know, it was different from the usual noise level that goes on and it lasted, oh, until ten o'clock or so in the morning. And I think it helped a little in my attempts to Work. But, I don't know, it was different. . . .

Mr. Nyland: What, the heaviness in you?

Jerry: You know - despair, helplessness, hopelessness, - this sort of -

Mr. Nyland: What are you hopeless about?

Jerry: Well I don't know, it's just a sense of feeling. . .

Mr. Nyland: Jerry. This is too vague.

Jerry: Well it' s quite unusual for me.

Mr. Nyland: Maybe. Still it is too vague. Unusually vague. No, Jerry you have to be quite clear. When you make an attempt there is definitely something that really is taking place in you. If there are results of so-called being more awake, it may be quite accidental.

Jerry: Well, this occurred as I woke up.

Mr. Nyland: As you woke up you were heavy, despondent.

Jerry: Yes.

Mr. Nyland: But you see you were identified with that, because the despondency didn't help you to wake up.

Jerry: Well, I felt it did give me a little impetus, that I had nothing else really to go on at all.

Mr. Nyland: The question then is, if there is that interest, was the desire to get rid of the despondency or was it a desire to Wake Up?

Jerry: Oh, I see.

Mr. Nyland: You see what I mean?

Jerry: Yes.

Mr. Nyland: If I have a headache, I can say now I Work a little bit in order to get rid of the headache, but I won't Work. Because the wish already spoils my attempt.

Jerry: The wish to get rid of the . . .

Mr. Nyland: Yes.

Jerry: Whatever it was.

Mr.Nyland: The energy as represented by suffering, of course, is useful because it is energy and it should be channeled in the right direction. But what I wish is to be Awake - not to tell whatever it is that when I'm awake then I won't have a headache. It's very difficult to do that, because the motivation is correct - it is very justified at the state in which I am - despondent or heavy or whatever, hopeless - that that forces me to wish to Work. And the difficulty is that then the wish can only extend to that what is awakening, hoping then when I'm Awake, that I will be able to see what is right - what ought to be done. It's obvious that if it is mixed too much with getting rid of the condition in which I am then my attempt at wanting to Wake Up becomes subjectively tinted. Because I like to substitute the condition that I don't like of my subjective existence with another condition which is also subjective. It spoils the attempt. It makes it impure.

Jerry: So I should just wait until the despondency (?) and then . . .

Mr. Nyland: I do not know. I think you can use it if you want to Wake Up without being involved in the despondency. But usually when there is an emotional state like that Jerry, the only way is really to work hard with your body. Do such certain things that only you can control if you want to Wake Up, that then the body can be, you might say, observed in that sense without paying any attention to the state of despondency. Forget about it, but start, walking, whatever it is that's an activity and then I Wake Up to that. Then I have something to do, and the result is that when that is in motion, that certain other things will either follow suit or will be eliminated. The great secret in that kind of thing is again this establishment of a momentum, of a change of a condition in which I am, despondent, which to some extent is a static one because I don't get anywhere. If I could get out of the despondency it would be dynamic and after a little while it would leave me. But if I keep on churning in my head thinking about it and feeling this way and that way it remains exactly in the same place. The difference between that what I say I am now going to be active and I want to Wake Up to that fact of my activity, that means a dynamic force which is then engaged in a certain activity which has sense. And for that I have to use, of course, energy that is my feeling that I want to do it and that, that

probably sixty, or seventy percent of my, my energy goes in that direction - the rest starves - my despondency starves, it does not fit. You understand that?

Jerry: Yes.

Mr. Nyland: OK. I hope you apply it next time.

Do I see a hand up? No. Oh. Somebody's hand on a head. Yes Peter.

Peter Heim: Uh, someone asked me about the ideas today and I found myself in a situation of - of someone who was going to be going to (?), and I felt that the only way to convince him of anything was not, I mean to convince him, but to say anything meaningful would be to try to affect him emotionally or to show him something rather than talk and I wasn't sure if that was my place to do that.

Mr. Nyland: But what happened finally?

Peter: Well, I, uh, he wanted to know what it was all about.

Mr. Nyland: Yeah.

Peter: And I finally ended up by saying - that to become interested a person would have to experience a certain kind of dissatisfaction and I didn't know whether or not he experienced it. But he says he does.

Mr. Nyland: You told him that?

Peter: Yeah - And then I . . .

Mr. Nyland: What did he say? What?

Peter: I had a chance to leave and I did because I found it very awkward for some reason.

Mr. Nyland: I think you're right.

Peter: I mean I know I could have affected him if I'd wanted to make a certain kind of effort to show something. . . .

Mr. Nyland: No. I think one should not try to answer the question that's really no question when there is only a little curiosity.

Peter: Yes.

Mr. Nyland: They don't mean anything. It just happens to be - so - you may as well leave, because they are not, huh, worth it.

Peter: Well, what he said was he'd heard a little bit here and there and he said why is it that you people say you believe in something but you can never explain it.

Mr. Nyland: Oh.

Peter: He's never heard any explanation of it and . . .

Mr. Nyland: Ouspensky did his best.

Peter: Yeah. I recommended the book. I felt very lame doing it.

Mr. Nyland: Let him read it. I think it' s very good. Don' t argue. Yeah?

Questioner: Could you explain the meaning of Intentional Suffering?

Mr. Nyland: No. I can tell you what it is but I cannot explainit. In the first place, it's quite far off. Intentional Suffering comes at a state when one already has practically full grown emotional body. so that there is then available a world of feeling which can be used in certain conditions in which that what is feeling starts to suffer. If you want it on a certain scale, there are certain gradations of development of Work. It is necessary to understand Observation in the correct sense. Also, one has to know how to eliminate impartiality, or rather partiality, in order to experience what it is to be impartial. One also has to have a very definite notion of what is meant by living in a moment. For that, if one is in that kind of a state and has experienced these kind of ideas of an Objectivity and perhaps an "I" that is corresponding to that, the necessity is again to return to life with this Observation, etcetera as an objective faculty, participating in life the way it is, simply seeing if I can perform my ordinary functions while remaining conscious. To that is added the increasing possibilities of that what I am capable of which I now have not been capable of as long as I was simply mechanical, but I would like to add experiences which

I still could have in order to increase all kind of data about myself. I call this Experiment.

These are three different ways represented by the Do Re Mi of an intellectual scale representing the Soul Body or Intellectual Body. After the three have been sufficiently connected with each other, so that then I as a personality am half way between the possibility of losing myself and gaining myself in the sense of an individuality, I then will have to be fed by a definite form of emotional energy which will enable me to put myself in conditions of life of which I already know that they are going to make me suffer. It's extremely difficult to do this, because it's contrary entirely to that what I usually do. I will run away from such. I will now intentionally create conditions. Again this creation of conditions is very difficult because usually I wait until something else makes me suffer. The creation of a condition in which I will suffer which then will remember me that I ought to work. And that the only solution of how to meet it and not to resent it is by a form of Conscious Labor.

So you see what are the requirements, a familiarity first of knowing what is Work; in the second place having the ability of maintaining an "I" which remains for me of an objective kind guiding me through life, through my life, to which I have added, now, things that are new and different to me in order to increase the totality of my work. And now I take everything that I can put my hands on and create a condition which is entirely unfamiliar to me which I simply want to, to experience for the sake of regaining from it, friction of that what really makes me suffer and it is difficult because I am already so used to be able to do certain things from an objective standpoint, it's difficult for me even to create conditions in which I know I will suffer. But assuming now for a moment that I can do it, that then the requirements of all the three previous steps have to be met and constantly met in order to remain Laboring Consciously. In the development of the scale it is at Fa of Intellectual Body and the receiving of the energy is from the Si-Do of Kesdjan. It is quite far removed from an ordinary state of unconsciousness. That I play with it a little bit and I put myself so-called under the conditions that now I will suffer intentionally your presence and I will listen to your questions, for instance, of course, it's nonsense. One doesn't suffer intentionally. One suffers. I hope that explains it to some extent. All Right?Yeah.

Ina Cheiffitz: Tonight you mentioned starving an emotion and on a tape I listened to recently you were talking about one of the problems of education

being stuffing children with facts that they don't need and starving them emotionally. Uh, and I was wondering if you could talk about that in, uh . . .

Mr. Nyland: Who was starving emotions in the first place? Did I?

Ina: It was mentioned just in passing - uh, in connection with filling the head with facts that were not useful and concomitantly starving emotions. and you were talking about this . . .

Mr. Nyland: I don't remember I used the word starving.

Ina: It, it struck me as tremendously important - the two words were emotional starvation.

Mr. Nyland: Was it something in connection with relaxation and reducing one's emotion to a low level? We did talk a little bit about that with Ruthie. No. I think it is quite wrong to starve the emotions. If you have gotten that impression I surely don't want . . .

Ina: Oh. No. No. I don't mean that you were saying . ..

Mr. Nyland: . . . to starve them.

Ina: . . . that this is how it should be. You felt that that was a problem in education and that this is what happens.

Mr.Nyland: Oh. Perhaps. There are many problems in education. I think one of them is that they don't get enough of a feeling. But sometimes . . .

Ina: It's, it's just that I feel that it's so much a part of life that - of feelings not expanding so that one comes to know what they are.

Mr. Nyland: When you let the little children run around the way they like, don't you think they follow their feelings? So- called free education, not telling the children what to do. If they don't obey you, it doesn't matter? I think there is an awful lot of that kind of a feeling running around in the form of little children. They're not starving, really, emotionally. They can express themselves. they want to use some crayons or some nice paints, and spatter it all over the floor. I think this free education we're getting away from it a little bit, but in general what is starved? If they want to sit in front of TV, they do it.

Ina: I'm not clear . . . You're not answering what I'm feeling and I'm not, I'm not evidently clear enough to tell you.

Mr. Nyland: I'm not clear about what it is that you have in mind that is happening either what I have said or what is happening in the world. If the world, you think, is starving the emotions of children, that would be a question and if that is because of the education they receive, then I think we can talk about it. In a general way, to starve emotions, I think is wrong. So that everything should be adjusted to give the emotions a free rein and let them develop as much as they possibly can. But I would say exactly the same thing about the mind.

I think we need in emotions, or feelings, a facility of utilizing it, the same way as a brain has to develop and never should be stale. It does not mean that immediately that what you give it as an impression emotionally or intellectually is the right kind, but at least it will keep going. In order to direct it in the right kind, I think you have to have first a great deal of data accumulated so that then you have something to work with. An emotion for a person as he is at the present time, full grown, of course, is half only what the possibilities or what the potentialities are. As far as his mind is concerned, he is also at a very low level of development. But I have said many times that that what one receives in ordinary life is more than enough for living on the earth. And I don't think that there is so much starvation. I think that the person who suffers has a tremendous amount of feeling. It's only too bad he suffers. But you know I don't know what you are talking about.

Ina: Well, it's specifically when you were answering Jerry. You said that the emotion of despondency could be starved by keeping it in the head and eliminating . . .

Mr. Nyland: Oh. Oh. When he was . . .

Ina: . . . could be active.

Mr. Nyland: When he was feeling despondent?

Ina: Yes.

Mr. Nyland: Yes. That was not starving was it? It was only in the wrong place. It didn't get out. It didn't offer a solution to him. It was churning around in his head. there was no end to it. It was not starving it.

Ina: Well, I though I heard you use the word.

Mr. Nyland: Did I Jerry? Did I use starving?

Jerry Lindsey: You were saying that if I used the energy to Work, that energy would then be used to Work, and I could starve --- through activity --- and observe my . . .

Mr. Nyland: You would eliminate the functioning of that --- you would starve it in that way, because you will not pay attention to it. Is that what you meant? Of course, it's obvious. If it goes in one direction it doesn't go in the other. You can call that starving; it only receives (?). And the reason for letting it starve is because it is quite useless.

Ina: Oh.

Mr. Nyland: Is that the end of it? Approximately, huh. I think so, too. Ah, who has a hand up?

Jerry: It' s the ending.

Mr. Nyland: It is the end? The bitter end?

Jerry: Well, I don't know . . .

Mr. Nyland: Still working? I still hear the machine going.

Jerry: Yes. W ell, there' s just about one minute left.

Mr. Nyland: Is that the end. From all sides I have to stop. Allright. Some of you I'll see Thursday, right? At 222. Is that it, Ron?

Ron Chamberlain: Yes, Mr. Nyland.

Mr. Nyland: And then next week Palo Alto. Whoever wishes to come. Then we continue with this starving of emotions . . . and other questions. All right.

Goodnight everybody.

Mr. Nyland: Peter, Peter. I'm glad about the piano. I think it's very nice. We can play tomorrow then, huh? Did you try to get it a little reduced?

Peter: Well. They'll take $8 off if I tune it.

Mr. Nyland: Now, just a few things about what we're going to do. Big Sur is set for May 3, 2 o'clock in the afternoon. Anyone who wishes to come can come. I think we'll come back, of course, the same evening. Then, on the following Sunday, some of us will go to Seattle. Also, if you want to come you can come. The present plan is to go to Seattle on Sunday - probably drive through - and be there sometime Monday. Monday afternoon. We'll have a meeting I think on Monday. Also we'll try to stay there the whole week, up to Saturday. Possibly Saturday we will go to Portland and have a meeting there and then the next day - or whenever - maybe later in the evening - we'll go through and come back here again on Sunday - probably Sunday late. It will eliminate a little bit this Sunday activity, but those who stay here, I hope they will continue, and that those who will be here will take the responsibility for that. Will you please give me a list of who wants to go, either to Big Sur or to Seattle? Who can arrange it?

Doug Homs replies that he will.

Mr. Nyland: Will you make the list? Will people tell Doug who can and cannot? You know, you may have to think about it. So it way not be immediate, but - if you can. Then, several of us will stay until the end of May, I understand. Also, that has to be arranged a little bit to see what are the plans for leaving. As you know, when we come back from Seattle there will be two weeks here again, and regular kind of work. Now, Rhoda is here. I would like her to do some work in connection with transcriptions of what we have in NewYork and she knows. Is Judith here?

Judith: Yes.

Mr. Nyland: Judith, will you get together with Rhoda and then with Patricia, so that I could have a list of the different tapes that have been transcribed, and what is being worked on at the present? Miriam is working on one, I know, in

Seattle - so that we don't duplicate, and to see how far we are getting along, huh? Will you take that?

In general, this whole question - now we're here - this is the third Thursday meeting. That means we have been here off and on, you might say, for two weeks. It is time to take stock. You see, the impetus in the beginning - you go on a certain momentum, you expect certain things, you run partly out of curiosity and newness. After sometime things settle down. And then it becomes - maybe routine. Maybe monotony, maybe disappointment, and it will need at certain times a little bit of a shot in the arm in order to keep it on a good level. As far as work is concerned with me coming here and creating to some extent a little bit of a new influx of ideas, or putting ideas on a different kind of a plane - also that is subject to exactly the same thing. And you have to be careful that you don't let it run down and that you see it before if starts to run down. So therefore I say it is necessary to take stock - an accounting of what have we been doing so far, and what do we expect, and how have we now made plans in order to actualize that what we would like to expect. In other words, what are you getting? Is there something that you still are lacking or that you feel you ought to get. What is it in your own time arrangement that you perhaps have not done or could do or that you extract more out of the possibility of being together or working together.

Is it necessary - this applies particularly to the New York 2 people - to move around a little bit and not become ingrown too much? Not to stay too long at one place. Try to see different people again and again - even of your own - because New York is also in a different kind of condition as compared to New York. So, you might have a chance to meet with each other and talk. If you do talk, if you think, if you do try to think about work, work under these conditions - work with people who have not had an opportunity for me to be here all the time or have been dependent on tapes. What are their ideas? How clear are they? Is there anything you can help with?

You see, all of this, together with the meetings that we're having - that's exactly the same as with movements - people have to be taught, and they have to be taught by those who know a little bit more. Or who have been in work, or who have worked more. Or, who have by intuition more insight. And it is exactly that that you have to test yourself - both ways. One is, who knows more than you and can help you, and who is there you can help? And that you feel this as an obligation on the part of yourself, and in trying to fulfill it you will find out where you are yourself. This is what I mean by taking stock. Find out what you really know, and use other people to find out. It will work out in

different ways, of course, - it is necessary to formulate - necessary to call it to your own attention what you really know.

Also in the different avenues that you have pursued - maybe you want to go in some different direction. And the main thing you'll find out is what is in your way. You see, many times one has ideas. You start to think, you start to hope for possibilities. You believe that it is possible that certain things can go in a certain direction. That you're capable of certain activities, also that you're capable of doing certain things in the right way. Sometimes its bewildering because there may be different streets as it were that will lead apparently from you away in different directions. But many times when you start to live you have of course ambitions in different directions and aims, little ideals, little ways of seeing of what you could become, and how will you reach it. This is of, course, you might say is like an unconscious state. It is ordinary life. It is professionally or personally. At the same time something is engaged in it and when you once start on the road to trying to become objective to yourself you will see that there are many obstacles in the way which originally you didn't want to see. You eliminated, you were a little conditioned so you rationalized about it, and that after sometime you know that they are unsurmountable, if you really want the truth. This is the same with work. If in work I find out what really makes me lazy, or why don't I attend to the proper things at the proper time? Why don't I use the opportunities as they are now and not wait until later? Why don't I get out of my little shell and create certain conditions which become a little bit more conducive for me to do more work?

You remember two weeks ago I said it is going to cost you something. It will cost you in time and energy and arrangement, and it is not that business goes on the same way, and that besides that you try to have a little bit of attention for some meetings. The emphasis of your life at the present time should be on a spiritual development, not on your material welfare. And you should go out of your way to find out now what are the obstacles for that kind of a development. And what do you understand by spiritual development? And the question is, do you want it? Do you think it's important? Because if you do think it is important like it was important for us when Gurdjieff came - everything stopped. Immediately. We got him off the boat, there were no planes or at least he didn't take a plane. We got him off the boat. We got him to a hotel, some place - an apartment where we were there, we took care for him. And whatever he said, whatever he wanted to do at that time - everything in our ordinary life stopped. And it was important to have lunch or to be there in the evening, to be there. The last year he was here in New York we had movements every evening. We had movements - after that, as probably Rhoda

remembers, after that meeting, then sitting up late listening to this or that, whatever there was, 2 or 3 o'clock. Still having to clean up. Before we got to bed it was probably 4 o'clock. Our ordinary life continues. We had to be there in the office - probably at 9 o'clock in the morning. But we were there. And then try to scoot out again at lunch in order to make some free time. And this is the way it went on for that period. Two months or so, almost three months - the last time he was here. I'm not comparing my arrival here with Gurdjieff, not in the least. But it is at the same time a little bit of an opportunity which is unusual and different from the way you have been carrying on and out of necessity have carried on.

And now there is a possibility of discussion of certain things, or concentration. And the main thing that I have in mind is: what are the obstacles that are in your way for really becoming conscious? It's not a question of becoming conscious overnight, but it's a question of application of what you really want. And is that uppermost in your mind? I can understand it - you want to pursue certain aims in ordinary life, and they are, of course, important. Because ultimately there will have to be a balance between that what you do in ordinary life as a human being and that what you will do as far as your spiritual qualities are concerned to try to build up something that at the present time doesn't exist as yet, and surely is not full grown. And that this balance in man is all the time between earth and the activities that are required there, and the sun. That is, that he lives under the influence of these two forces which of course will affect him. And they will be coming to him from above, you might say, towards his intellect in order to have a concept of what is meant by development, and a concept of what is meant by how to work in order to develop the Spiritual Body.

This is the mind that will help you in order to become clear of what is necessary to be done so that then, that what will be the result will be the development of something of a planetary level where you will be with your heart. And that for that you will have to use the other influences from earth. And the earth influences have of course to do with what you are as a human being. and how you behave in ordinary life, and what are your aims maybe in life. Maybe pursuits of certain ideals - professionally becoming something; maybe having artistic inclinations and developing it; maybe having different kinds of aims of working with people on a social service basis or in the Peace Corps or whatever it is that you have selected. This is where you have your roots, and that is where the influence comes from as a force on you particularly in your spiritual existence. How to take it and how to be able to extract from the earth through the roots which are there enough sap, enough material,

enough life force almost, that will be converted in you if you were like a tree, that that is converted in the trunk. So that then in the cambium rings - you know in the growing cell levels of the tree - starts to expand towards the inside and towards the outside, this is where the place is for a man to become spiritually independent of either, and at the same time being in contact with both. This is the meaning of the balance. And this is what now you should use because there is a possibility of a little more of an influx from those kind of qualities and ideas and forces which belong to a different kind of a world and might stimulate you in a spiritual sense.

To some extent, I hate the word "spiritual" because it is so misused. If it is a question of influences of a higher nature, influences of the kind of things that really count, that is essentially worth much more for you. And that after all is within you in your magnetic center, and that sometimes I've compared with the living in a moment. This question of whatever this eternity is, this objectivity which is for us objective because it is away from earth. I don't care how you want to call it but it is there. It is in you and it has to be stimulated, and it has to be stimulated at the same time while you are engaged in ordinary life. Otherwise you'll never have a balance. You'll have either one place where you live, devoting your time to that what is God and the other is the times that you devote it to mammon. Both have to be there. When Gurdjieff said goodbye, he said; "May God bless you and the Devil". This is what he means by the balance. It is not God only blessing you. It is you in your body being blessed. The reason for you in a body - otherwise we would be free. We're not spirits, we're not free. But we have the possibility of seeing that freedom might be achieved. If one places that what is necessary for ordinary life in the right way - in relation to that what has to exist above us and which, almost I would say, is looking for us, wishing to become born. Wishing - you see, this is a matter of life of the spiritual world - it looks for the opportunity to manifest. It's strange perhaps to say this when one talks about eternity that there is the necessity of a life force to become manifest in different kinds of forms. It is almost as if life for itself does not exist unless it is expressed.

You see it's again this old question of that what exists potentially, or what is there in a static condition as perhaps energy of a certain place, which because of its place - the situation in which it is - as a force. But it is not operative until certain things happen to it. When an object is held on the table or on a shelf, there is an energy of place because of the law of gravity. When the shelf is removed, or you have it in your hand and you remove the hand, it falls down. The energy of place is changed into kinetic energy. And it falls because of the law of gravity. This is the situation with life. Life totally as

eternity has to be expressed. This is the reason why His Endlessness had to create worlds. Because by itself that which is noumena is not noticeable. It only becomes noticed when it is a phenomena, when it takes on a form in order to produce in this form the necessity of freedom from the form. And because of that it justifies its existence of life. Usually it's not understood what is meant by infinity, because the same way, as I say, I don't know what infinity is because I'm in a finite state. Exactly the same way I won't know what finite is unless I know infinity. And the two, although they are not opposed to each other because one includes the other - it is only a difference of viewpoint - simply means that they belong together. God and the Devil belong together. Positive and negative absolute belong together. Absoluteness of itself has no existence and only that what is omnipresent, and that for us is not an existence. It is only a being and it has no form so out of such a noumena no phenomenon has become apparent to us.

The limitations of ourselves as man is exactly that, because we are not as yet God; we are not as yet even united. And if the unity in that what could fuse together with Infinity, even then as a life force existing, we will look for the expression of that force again and again in a certain form. This you must understand. What is the meaning of life? Life is not static. Life continually has to be expressed wherever it may be - it doesn't matter in what form it is in temporarily. It loses the form in order to be reborn again. The totality of all living in all forms of life, in all forms of forms, in all forms of reincarnation, in everything that exists now, or before, or hereafter. That what is past, what is future, what is present, all of it is one. And at the same time, we, with our limited minds have to divide it in some way or other so it becomes apparent what it is. And that the world of phenomena in which we live, we have to understand to what extent these phenomena as forms prevent us from realizing that what is noumena, that what is beyond it, back of it, in it, around it, totally of it.

This is what I mean when I talk about spiritual development. Spiritual development for oneself has to be understood as that what exists totally of oneself everywhere and always. And that the obstacles are the ordinary phenomena of ourselves to be understood as limitations of the attempt we make towards waking up. And that in this desire of wanting to create in ordinary life certain conditions, certain phenomena which belong to me, as part of me, that in that sense I become completely identified with it. That also that is counteracted by the non-identification of that what is spiritual life. And that therefore the balance has to be struck between an understanding of what is at

the present time my identification, so that by negating it I will find the means of how to be in a spiritual sense.

To some extent that what is phenomena has to be imbibed by noumena. So that that what is the Law of Seven has to be understood as a Law of Three. This is really the fundamental cause of that what I see in my ordinary life in which I wish to bring a balance that I function in accordance with a law which is within my means of understanding. It is a Law of Seven. It is a Do Re Mi, and a Sol La Si. Two triads, which already in their particular division indicate the possibility of a triunity. But they are linked together because they belong together. And they form in me a certain line, pursuing an aim - an aim in ordinary life. So that that what starts out as a Do with an initial effort and a wish to reach it, that then I will go in that direction of my aim and not be deviated by all kind of influences which undoubtedly will come to me at the point Fa. You see, if you understand a little bit of how the different laws operate with each other, and influences of certain laws and octaves approaching an existing octave at a point where they are vulnerable. At Fa, I am vulnerable. I have not the initial energy anymore of the Do Re Mi. It has run out. At Mi it has run out. It is ready to return. It is ready to continue as an existence of a little triangle: Do Re Mi, Mi Re Do. But I have to have at that point a very special kind of a stimulus, and that has a danger in it. Because exactly when that could happen for me to overbridge the Fa and hoping to go to Sol there is as much possibility that I deviate from the original direction of the Do Re Mi, and I miss my aim. That is whyI will go around in circles. That is why I will all the time be under the influence at this Fa to overcome certain difficulties - try to find a means of overcoming them. And that means may not be correct. It may help me to overcome it, but with that I'm on a Sol La Si which has a different angle as compared to that which has 180 degrees. It's a deviating from the Do Re Mi.

What is the solution to it? To have a clarity of an aim at Si-Do. To know that the Do Re Mi has to go in that direction and not anywhere else, and it is not haphazard, and this belongs to the phenomenal world. But I make it because of a noumena. Because the noumena is involved in the Law of Seven as the 3 cardinal points: Do, Fa, and Si-Do. When I now realize that in that particular sense the Law of Three is in the Law of Seven, then whenever I have to overbridge Fa, and the Si-Do is clear to me as an ultimate aim I will not lose track of what the direction is in which I have to go. And with that I will continue with that aim ahead of me in the direction, that aim being, at the present time, a spirituality or a possible development in a spiritual sense, which then will help me to overbridge Fa and continue on Sol La Si in which way I

wish to go now in accordance with the law of phenomena of ordinary life and in accordance with the law of noumena in the spiritual world.

So, when I talk about obstacles, it is an obstacle that is in my way when I don't understand what is the ultimate aim that I want to achieve. Because as soon as I see my aim there is no more obstacle. As soon as I realize that in order to reach a certain condition which for me must be the ultimate, because that after all is the aim - if one is not shooting for that particular highest aim it's no use trying to work - you see, the aim that is far away, that gives the direction. The direction, the line towards it, gives the different aims as I proceed. So, the higher I can make this aim - what is this aim, perhaps in life? An aim for oneself to be understood for oneself in one's own task in order to represent that what is life in one to the best and the highest ability that one is capable.

To some extent it is an aim for oneself. To another extent it is a selfish one. Contrast it now with the aim of loving, loving mankind. Loving with an understanding of wishing to help everybody - friends and enemies alike. That of course is an aim that is so far removed that you don't dare to think about it. And somewhere in between there is something that is possible of achievement. So I go back now to that what is my ordinary life, and there are two main things: professional work, and that what I call personal, and this time I link it up with the private relationship towards God. Within the means of that there is a possibility of achieving both sides without forgetting that what is my route, and at the same time believing in the possibility of a Si - Do of that aim having a spiritual value. And that the spiritual value this time has to be found in that what is within myself in relation to that what I wish to be personally and also what I can be privately in relation to my conscience. So that then ultimately again and again this whole question resolves itself to that what I want to do with my life. And that in my life there is the necessity and the possibility of realizing what is important, and to what extent this clarity of a purpose in a spiritual development is dependent on my emotional state of understanding that which is spiritually necessary - to have a conscience, and then to try to live in accordance with that conscience and then in pursuing it seeing that whatever it is in ordinary life is not hurt by such attempts.

You see, this is really where the crux of the matter centers. I have to consider everything I do, professionally - from early in the morning when I get up, personally and privately whenever I happen to think, whenever I sit quiet, whenever I feel, whenever I have a little telephone conversation, whenever there is something that starts in me to germinate and wants to, lets say, be born

or try to be put in some kind of a formulation of whatever it is that I want to pursue. That that then has contained, within it, the possibility of a spiritual existence in line with my aim. Now for that, whenever this aim is clear, all obstacles that were in the way will disappear.

These obstacles are preconceived notions of how it ought to go. This is where we make mistakes. This is what we don't understand. This is where we are selfish. This is where we are limited, and to some extent even in that sense, we are stupid. So try to find in yourself what is at the present time an obstacle in your way for self-development. What is it in you that prevents you. What is it that you have set up for yourself and someday you would like, and which now starts to interfere with the wish to become spiritually developed. These particular aims of oneself, of that what with the best of intention you set out to do and you are perfectly justified in thinking about it - how it should be, and what you can hope for and what you can expect and what is within reason, and what from your standpoint in starting out would be extremely useful for you and perhaps satisfying. This, I say, may be the obstacle because the work - you do not know what happens in a state of being awake. And to try to predetermine of how things ought to be, it is not your right.

You see, here is the conflict between the Law of Seven and the Law of Three. I'm liable at the state Fa, where you might say if I've exhausted all the possibilities of an initial development of Do Re Mi, that then my assumption at Fa is that Si-Do is of a similar nature. And that therefore the aim that I try to set up when I encounter the first difficulties, which is of course Fa, to try to overbridge it, that I then start to define my aim in the terminology of Fa and not knowing what is the terminology of Si-Do. I determine at that point in my state in which I am, many times still not awake enough, a certain form of a phenomenal world in accordance with which I hope by extrapolation of that what I have gone through as Do Re Mi, that So La Si will be similar and the end Si-Do will be more or less of the same kind as the Fa. Si-Do belongs to a noumenal world; it belongs to the world of being awake. It belongs to a world of objectivity which I do not know and I'm not even familiar with. And for that reason I say the phenomena that I now live under as a Law of Seven, that I now try to predict what it ought to be in the future. And that I say I have a perfect right to think that because I'm a human being living under that law, and that so far all I have done is by hoping that what has been started in a certain direction, that it will continue in that same direction. It's exactly there where I make a mistake, hoping that Si-Do belongs to me. And Si-Do belongs to God. This is where I don't understand it. Because I say it is my octave; it is my .aim; it is that what with the best of intentions I wish to reach. And somehow or other, the

spiritual value starts to interfere with this concept and says: “Si-Do is not you. Si-Do belongs to me, because at that time when Si-Do is reached you belong to me after Do”. Si-Do is only the beginning of a preparation for yourself to free yourself from the phenomenal world.

And that what takes place at Si-Do is not at all what can take place at Fa. In the first place the conditions are quite different. Fa is less dense; it has that particular quality of a spiritual world. Si-Do is concentrated; it is so compact that nothing can get in-between as it were and you need help of a different kind in order to undo it or dissolve it. The Si-Do belongs to God, I say. It is the overbridging of that in a very short period of time which can be compared to a moment of such a shock, that then in the realization of that, one is transformed and fused into a different kind of a condition. It is at Si-Do where the fusion takes place in which the whole octave from Do to Do has become one point, and starts then on its new cycle.

I emphasize the necessity of this kind of an aim, because it means that that what I’m aiming at in ordinary life many times will prove to be not the proper aim. And it is simply to be ascribed to the fact that I cannot know it and I perhaps have no right even to know it. What is the result? That I live day by day. That I live day by day by the possibilities of what could be. And hoping then that that what I start to define will really have a quality of a different kind and not be necessarily linked up with everything that is either professional or belongs to this ordinary life. Day by day, hour by hour, time by time, that I sit and think and this I now mean by taking account, by coming to oneself. By trying to see within yourself what is taking place and to judge about that what is one’s wish, and, of course, what is one’s hope, reaching as an aim that one has set out ahead of one, hoping that it could be reached in a certain form. That one starts to question this. Is it right to do the way I am doing, hoping for what I wish to hope for; Is it reasonable; Is it within the possibility of the Lord?

You see again, it is to some extent depending on that what the Lord would tell; what he would say when I could be in this quietness of the Si. The silence, Si means silence, you know. It is that state of the Kesdjanian body in which there is the possibility of becoming after one has outlived that what is within one phenomenally with aspiration, spiritually whatever one is inspirationally - that one reaches then this point of silence in listening, in wanting to find out. But not because I think I know, but because I know I don’t know. Then wish to receive that what becomes for me the manifestation of life in the form which then belongs to me. That’s why I said a little while ago, life wishes to form a possibility of manifestation, and is looking for it, and it is

looking for us as man to be taken or to be filled or to be made open so that it can flow into one. And the only way by which it can be opened is in silence. This is written on the cover which opens us. It is a way of identifying. It is that in which - in one's presence of that, in the presence of that, that one has to be in awe. That is why sometimes certain days in Jewish religion are the Days of Awe: Yom Kippur, for instance. I wish then at such a time to be in the presence of that what I consider of a spiritual higher value. As if then it such a moment I can be dedicated to that which I wish to pursue in ordinary life. Never to forget, never to be forgotten, and never to forget that for that I need the help - I call it Si-Do simply because, for me, it becomes another kind of representation of His Endlessness.

How do we live now, how do we live day by day? How do we consider this particular period when I am here? What are you doing for yourself? What is it that there is as perhaps as an opportunity, that you utilize? Do you extract - do you realize that perhaps there is something that you might miss, and that you do miss - maybe, to some extent. You see, I wish simply to encourage you, to make you realize that you are alive, to make you realize that there is something to be done, and that you have to do it now and not later. Because later who knows what will happen? And later, where are the conditions, if the conditions are now? Who knows what the conditions will be later? You're not making them. If you made them, if you knew how to make them I wouldn't say: "Be alive now". Then I would simply wait, hoping for the best because you're alive, But you are not alive. This is the trouble. All the time you die. All the time when you are unconscious you die regarding the possibility of a conscious state.

All the time that you are unconscious life crystallizes in you and becomes then fastened to you and stays there. And the older you get, the more you live, the more there's a chance of crystallization, the more hardened it will be and the less chance there is for finding any solvent to dissolve it. If you knew how to create life for such conditions, it would be quite all right. But you're still too young. You don't know what to do. You go still, unconsciously, in one direction or another. Many tines you don't even question it. You don't even know why certain things do happen or take place, because you're so involved in yourself. And quite rightly, you have to be involved in order to have an aim. And to have an aim and at the same time to be free. To possess what you have, and not to possess it. To possess and have it, and not to wish to have it. The contradiction, the paradox, to be and not to be. This is not the question. It is a fact and reality. It is no question anymore. It is a fact of

existence, of that what is and that what isn't. And many times I am not, because I don't know how to be.

Your life, your day, everyday. The opportunity you have in the day when you get up. Every day. I've said last Sunday you are up at 7 o'clock. I don't know what you do; I don't inquire; I don't care. All I do is to say it. You do it if you wish. If you don't, it's your affair, not mine. I'm not a kind of a person who checks up on your doings. Your conscience, that has to develop. You must know. And if you don't know, too bad for you. If you do know, maybe you suffer. And if you do know, maybe you do whatever it is that you wish. All I want to tell you is "wake up". Find out what it is to try to wake up. Find out what life is when you are awake. Find out what it is at this Fa state when you have all possibilities of going in the wrong direction. And only one which is the right direction - that is the spiritual development of Si-Do.

And is your aim, whatever it is now, clear in you? And that you start to look at it, and question it time and time again, from all different angles, and question it from different states of existence during the day when you are engaged in ordinary life. And that all the time that whenever you are busy, certain things that require your attention in one way or the other and that of course necessitate you being different in different ways because there are different aspects of yourself, different facets that you turn to the affairs of ordinary life - that in each one of them if you could remember, you bring out something, out of your pocket which is the Si - Do - your aim, which is always the same. Because it has that kind of spiritual objective value for you. That is the aim you set for yourself. I said love of mankind, love within reason, love for yourself and those that are near and dear, love of God - if you wish. Love for that what you have to do as work.

So that if you - having that in your pocketbook - and you put it in front on the table where you sit and write. Or you look at it and you put it back again and you are reminded. I say in different states of yourself because this will give you different angles and viewpoints of how to look at your spiritual life, and what then at times you also know has to be done. And to make out of the obstacles that you have to overcome different ways of gradation. That you start to evaluate them. And you make a list of them. And you already decide that there are many that are too heavy, that you cannot undo. And that there is a group which you can start with. And these are your little aims during the day. A little bit of something against the grain. A little bit of struggle. Sometimes a great deal of struggle if you have to. But struggle. That is, really be honest. Really make attempts. Really, the attempts are to be awake to yourself. To be

awake in such a way that you let God decide what is the right thing. That you then out of the list of all the possibilities of yourself, you see what can be attacked. That day, or tomorrow, or that week - or in a relationship or whatever you might have, whatever there is that is on your mind and that concerns your heart. And with that you say: "All right. This perhaps for me is in line, I hope, with the ultimate aim I've set for myself."

So I talk about accounting. I talk about your next week, the few days, again and again and again. And each day, and the days will go by. And very soon I will go again. You must realize this. I hold you at the present time to a certain center, to a certain aim - you know that. And you will have memory of that. And sometimes, in that kind of a memory, you will bring back - you will recall - situations, perhaps like now when we talk about the seriousness of life, and what is really required of one. To be able to sacrifice and to dedicate one's life, to commit it to a purpose. No commitment to Gurdjieff, but commitment to that what is your ideal of that what you believe you could become and, perhaps, what God has ordained for you to become. So that if you know this responsibility that you will say, "Yes my Lord, here I am."

So that now you take this and you think. And before you go to bed tonight you pray. Take a little time off of the day when you're absolutely dead serious, when something takes place in you, that you really must know at that time what is your life worth. That at that moment you're honest because you can be alone and no one has to see you. And you don't have to appear in front of anyone. You don't have to play up to the gallery. You face at such a time in that kind of prayer, your God, your own God. And you ask him, what is wrong with me? What should I do? I don't think he will tell you. But the fact is that when you ask, something in you starts to tell you, and all you have to do is to try to listen and to hope, and then become practical, because tomorrow is another day. And you have to live through that day again and again. Closer again to your own death. Utilize much more than what you are doing at the present. I don't want to say you're lazy, but I know that you don't realize it, you're still ignorant. You still let things pass by that have value because you are blind. Because you still think that there is a great deal of value in the phenomenal world. And you still believe that all of it you can take with you. Naked you were born, and naked you will die. The beautiful brain and the beautiful heart and the beautiful solar plexus and the beautiful body - all disappears. Because it is form.

That what is alive in it, that life, you cherish because that you can maintain. Because that is you. The forms are not you. God is not in the form.

God is what makes life alive in a form. And the form disappears all the tine. Shifting, changing its materiality, at different places of the universe, different kind of densities, all the time manifesting in whichever form life happens to be because life is omnipresent. And therefore forms always exist. Only, one has to learn how to distinguish them, how to know what is the form at the present time appropriate to put spiritual values in a vessel, to be able to contain it, to know that what is oneself as a container, that what is within one as life. And then to be able in life around one to pour it, to pour it out. Almost, to let it flow, to let it go, to leave this form so that it can free - free from the obstacles in your way for a possible spiritual development.

So, goodnight everybody. I'll see you tomorrow evening for movements.

M1175
Palo Alto Group II
Tues. April 25, 1967

What will we call it tonight? Semi-open or group II? Palo Alto, huh? The emphasis I think is on group II; and if that's the case we can have questions. Questions about work. You know the kind of questions that have to do with attempts that you have made - maybe today, maybe yesterday. Something within your memory that you actually could describe when a thought came to you or all of a sudden perhaps the feeling that work existed and together with that that maybe you had an idea that you ought to do something about it. And then you had enough of a wish to try and to make an effort and whatever that effort was, whatever then was the result, the result of being able to see yourself, struggling maybe or at least making an attempt, what you call an attempt at Work. An attempt to wake up, and attempt to be more conscious, an attempt to see if your alertness at that time could change over into a state of being aware of yourself physically. What kind of efforts have you made of that kind? You know, it's most interesting. Yes.

Linda: Mr. Nyland, over the past few weeks, especially when I try to become aware of what I put my body to doing, I run up continually against my vanity.

Mr. Nyland: Against your what?

Linda: My vanity. In that way of judging and criticizing and changing to better the way I do things. It automatically comes in because that is the way I've habitually gone about things. It makes it difficult for me to find things that I can do. And I've been - having again - faced with the fact that I can at best try to remember myself when I think of work rather than attempting observation of what my hands are doing or how my posture is.

Mr. Nyland: What is the difficulty?

Linda: The difficulty is I guess it's the self consciousness other people being around and I'm doing it - what would they think, what do I think and it's not ...

Mr. Nyland: If you have difficulty like that, why don't you try it at the time you don't have other people around.

Linda: Then at those times what comes in is the - is my own judging myself as if I were another - as if I were two people. One trying to do it and the other saying no or yes and . .. .

Mr. Nyland: Try to find something that you need not judge. You see, Linda, over the total - over the whole day the totality of the manifestations that I experience or that my body has, is doing, certain things. There is a tremendous variety in the kind of experiences, in the kind of manifestations that even when I look at it that the manifestation may be for a certain purpose that I take on a posture or that I say certain things or that I happen to be walking in a certain way, necessitated by the requirements of circumstances in which I then happen to live. If I talk to someone I want to make sure that what I'm saying is said correctly and can be understood, that perhaps it is necessary I look at the person, that perhaps also I may have the expression on my face belonging to what I am saying. If I want to catch a plane, or go to the car or am in a hurry, I will walk in a certain way in order to accomplish what I want to do. There are thousands of different ways of manifesting myself in which I - my personality - is involved a little bit more or a little bit less. Now if I find that a great deal of my attention will go for the purpose of what I want to accomplish with what I'm doing or what I use my manifestation for - I try to select certain manifestations when there is a practically nothing involved. If I have a tendency to criticize myself as if there is someone else looking at me and I don't like what I am doing, I try to find something that in the first place I can do very well and I don't have to criticize it or I do it of such a low nature of manifesting myself that there still is a possibility of being alive to what I am doing but otherwise I am practically dead.

If I know that, I sit in a chair and I just sit - why should I criticize myself for sitting unless I have an idea that I ought to do something else? If this is continuously with me, I try to find a moment when I am satisfied that I don't have to do something else. Then I sit. And now I say to myself "I get up." There is nothing unusual about getting up and I don't do it in a very beautiful manner as if someone else is watching me and saying ' "marvelous - what kind of a creature is sitting in that chair and look, she already can get up." You see what I mean. If I am honest and really wishing to want to work. And I discover that there are different kinds of obstacles that are always in the way because somehow or other attention is drawn to a certain behavior form of my personality and as a result there is no wish left, no energy, nothing. Or that even the thought that I had about it has simply flit out of the window and I am not interesting in it any more. I try to reduce my manifestation, my level of living to the lowest possibility that I can make it. I almost become nothing else

but a lump of flesh, which happens to be breathing. And at such a time when I know that there must be energy and I am honest and serious and wish to work, then I work.

So there is never an excuse. It is silly to say I cannot do it because I am diverted or I cannot do it because I am too tired or I cannot do it because I don't know how. All of that doesn't cut any ice. I know how. I know that I must be clever enough to do it at such a time that I might have a successful effort and I must do it at such a time when I know that the conditions are conductive enough so that I am not diverted because my eyes or my ears are still open. Select a place where you are completely by yourself. Go to the bathroom. Stand there, in front of the mirror, whatever you have to do, you do it. No one is there. Nobody need know and you don't have to tell. You are alone with your own conscience, your consciousness everything of yourself. And there you are. And then at such a time you create a little "I" which is then trying to become objective to what is you, doing whatever is necessary. Close the door in any kind of a room, pull the shade, sit in the dark, turn on the light, sit in the middle of the room. Say, I set here of a certain purpose in order to try to wake up to myself. Sit on the floor don't move. Say I am awake. This body is siting here. Move your arms. Say to your self, "I move my arms", "I stretch them, I make a fist, I stretch my fingers." Whatever you do with your body. Stretch out on the floor - get up - all the time there is absolutely no reason why you should be particularly interested in what you are doing. And all you have to be is to be interested in how you are while this is happening. And consider at that time - you create. The wish to Work means I wish to create. There is something in me that is interested in making something that didn't exist before. For the sake of the creation that I now attempt, make an attempt, really with all my heart to create something that now can help me as if that kind of an object for my creation is going to be my God. The one thing I wish now, to wake up. But you see, one has to be serious about that. And you have to be quite concentrated in that kind of an effort. And you have to eliminate all kinds of other thoughts, extraneous. And if they're not there, wait or relax yourself or do certain things so that you actually come to the conclusion that there is no more need to either think or feel and then make an attempt to wake up.

Linda: I'm trying to get my mind into a better state for my work project . . .

Mr. Nyland: Do you ever have moments that you sit and stare out of the window without any thoughts?

Linda: Yes.

Mr. Nyland: You don't have to climb up a mountain. Stare on the floor. Can you ever sit and stare? As if nothing is taking place with your sense organs?

Linda: Yes.

Mr. Nyland: At that time, wake up. It's a point in which there is a possibility of falling asleep. It's also a possibility of really being awake because nothing of the ordinary affairs of your ordinary body is required to have any particular kind of energy that you have to send. You don't have to think. You don't have to feel. Staring is when you are very close to giving up practically everything of the functions of yourself. And at that time there is a question "Can I now, if I have a wish to wake up, can I now make something that will start to function as if it is becoming aware of me. All right?

Linda: Yes, Mr. Nyland.

Mr. Nyland: Make such attempts now, Linda and don't lose yourself to all kind of other things where you know it's already a foregone conclusion that you will lose yourself. And do this, as I say, there are thousands of different kinds of manifestations during the day. Select only ten times but do it right and do it well as long as you can. Then get up in the ordinary world. Forget about work until again you can do it. Then do it right. Don't do it half way, half hearted. Either yes or no. And if it's no, it's no, and don't think about yes. But when it is yes, then don't thing about no.

Who has other difficulties? Come on now - here - you all sit. You know that it is tonight we were going to talk. What do you bring? What is in your mind? If it is work, why doesn't it bubble over? Because if it isn't, then it is not work that is alive in you. And you don't even see the necessity of the reason why you should be alive. Because if you don't see that, you love yourself a great deal.Yes, Doug?

Doug: I'm concerned with the sustainment of an effort of work, an effort of being aware of my body, my attempts are often and short - it seems - and I'm more and more aware - when I am working on myself, the period is brief. But I attempt to sustain it and all of a sudden I realize I haven't been working on myself. Then it will come back and it will build up its own kind of momentum - with some worthy . . .

Mr. Nyland: You don't build up a momentum that easily. But the thought will come back and particularly the realization that you have not worked. You see,

you start - the starting point you can make. You can make an attempt - let me wake up now. And it starts with a certain intensity. It may last for half a second, one second, maybe a little longer and then it somehow or other disappears. And you don't know that it disappears because you fall asleep without knowing it, until the moment that you realize you have fallen asleep. Again at that moment you consider that you should have tried to maintain being awake a little longer. You make again the effort because the wish is there and you're sorry that you've lost it. This will go on for quite some time and it will never build up momentum. Because as soon as the force, the wish to work, the wish to make an effort to wake up is not there, it falls back into ordinary states of you. There's no momentum. Momentum is prevented by too much friction from the ordinary world.

Doug: What I meant by momentum was the point at which, at least I felt I was very close to being aware of myself that I almost was.

Mr. Nyland: As soon as you say this, you're back in ordinary life.

Doug: I know and it was at this moment of thinking of how - how can I continue.

Mr. Nyland: Go ahead then - then you wake up.

Doug: Then again and I wouldn't be thinking of it if -

Mr. Nyland: Most likely not. It will last again for a moment, two moments.

Doug: It's after - that I'm thinking this - how can I . . .

Mr. Nyland: That's right. And you're back in ordinary life. Unfortunately you're thinking about work still. And fortunately you still have a wish to do something. Then you do it. The next moment is the same as the previous moment, the next moment, the next moment, the next moment - all the time. And you don't have to wait until the next moment because it won't come. It is the same as it is now. Whatever is now always is the opportunity - now - and as soon as you start talking about it, you're back again in describing. To be awake is a state of being in which state, nothing of our ordinary functions function. What simply is at the time, one is awake - what takes place in the awareness of that what is "I", I don't know. If I could live there, I would find out. All I know that my ordinary life as my personality continues to exist, unconsciously.

And when I talk about creation it means I make something next to - not identified with myself as I am as a personality. It's definitely the creation of something separate from my personality. I can locate it at any kind of a place I wish. I can say it is as if it is outside of me - as if it is parallel line, which I like to describe it - my ordinary life. It is a line in itself in time. It may be that there is a certain section of my brain that starts to function in a different way separated from the rest of my mental functions. But in any event it has to be a different kind of a thing, separated from my ordinary functions. Otherwise it wouldn't be a creation. You see? Now when that is there I call it the beginning of "I". And it functions there impartially regarding myself. But that what I am as a personality continues to exist. I continue to breathe, continue the blood to circulate, everything in my personality continues exactly the same way, unconscious. Only next to it something is created that tries to be conscious or at least holds on to the idea of consciousness as longs as it can. And it will stay there as long as there is a wish in me wanting to keep on creating it. But as soon as I don't create, it disappears.

I create it at any one time when something in me wishes really to create it. That is the effort. And the effort then has a result of the creation of something which, at that time, becomes observant of me. Whenever the moment that you realize that you have lost it, you start again. And do this time and time again. Maybe here is the line of life and here is a dot of the moment you were awake. A little bit further in time, there is another dot. Again another one. No connection. And that this is it from this line of time that I am living unconsciously, I go over into something that is like "I". I know this exists but my desire of the effort is so strong that for the time being I forget that I exist. I want to be here. When I'm here I can't maintain it. There's not enough food, or it was enough to create a dot. I go back again. I catch my own lifeline, my time line, as it continues, as time flows through me and my personality. I move on this line and I have again the thought. The thought is converted into the attempt I make and I am there for a moment. I go back again. And it is like this - dots. After some time they're a little bit longer. I can extend them - I can hold onto them. While this continues there is energy for this. And after some time, the maintenance of this for any length of time makes it parallel. All right? As long as you understand the process.

Doug: I think I understand.

Mr. Nyland: OK, good. Yes?

Questioner: I was following all that and I was really enchanted by it. I had all the same kind of questions in my own head which seemed to be like a brick wall on the face of it.

Mr. Nyland: Well, move the wall.

Questioner: Well . . . for the past couple of days the work that is going on inside of my head . . . to stop everything.

Mr. Nyland: What are you trying to do, work? (Q: It's like -) Don't stop. No, it is simpler. It's as simple as what I said.

Questioner: I know. That's why I shouldn't - I didn't really . . .

Mr. Nyland: No, because you're now philosophizing. How it ought to be and what you'd like it to be. It isn't that at all. It's just to make an attempt to try to be awake. And you do that by having an effort which is created in yourself as a wish to create something that could function impartially. That's all it is. At a certain moment that what is the highest wish or the highest thought that I can bring to bear in relation to possible objectivity. I make this in myself as if I could concentrate on having that energy now create something that I know would function in an objective sense. Now what actually takes place in a person who makes that kind of an effort? He prepares for it; he thinks it is possible for him; he doesn't know exactly how to do it. But he puts himself in a certain state and, you might say, hoping that at some time in that particular state there will be a going over into a different kind of state in which there is an "I" that recognizes him. When exactly it will happen, no one will know because the amount of energy I have for it I do not know how to marshal it, to put it in sufficient concentrated form. I also know that it is not because I want to focus on it; it is much more because I wish to open to the possibility. And when that point is reached, I will never know how I brought it about, only I will have the experience. But by doing it several times and making such efforts I gain a little bit more knowledge of how to do it. And then I discover gradually a certain attitude, a certain way of thinking, a certain way of feeling and a certain way of being in which there is that possibility of becoming regarding that what is "I" as if one person. I don't want to make it too complicated because it will depend on your own experience how far you can go in recognizing now what I'm saying.

Questioner: I think - everything that you just said is recognized. . . .

Mr. Nyland: Good. Then don't think about it. All right? It's very difficult and still it is that process. It is a process in which the thought goes over into being.

Questioner: I . . . it once under LSD . . .

Mr. Nyland: No good. LSD interferes. It definitely interferes because you substitute something in which you start to have belief instead of trying to make something in which you should create. As soon as there is anything outside that you have confidence in that will help you, you will never help yourself. Never. The "I" belongs to you, to no one else, and no one else can give it to you. You have to make it. As soon as there is a doctor or older father or someone who's going to do the thing for you, even praying to God will not help you at all. It won't develop you. And LSD belongs to that particular group. All right?

Bill: If I'm telling my body what to do with my mind - I'm telling my fingers to move when I'm typing, something, which key to strike. Sometimes I try that and I observe what my fingers are doing but that's not very clear - the observation.

Mr. Nyland: It doesn't have to be with your fingers, that it is in detail, that you know exactly what it is. Sometimes when we take the different manifestations apart and follow on any one of the five like facial expression or posture or gesture or whatever it may be - it is only to help to concentrate on a small part of myself so that the energy I have will not be as much dissipated. But the purpose is that I become aware of myself as I am totally and that in this state of being awake it may be possible for me to see more detail of myself and that then I could also become aware of certain movements to the smallest parts including fingers which are then moving. But I can only see this when I'm really awake. So if I start now by trying to become aware of my fingers I will lose myself into the detail of doing certain things - with my fingers - in accordance with my ordinary mind, particularly when I have to type. And there is no room left for becoming objective to them. Don't you see - as soon as I do something with a certain dexterity I become identified with it. And whenever there is identification, an enormous amount of energy goes into that and as a result there is very little left of a wish.

The identification that I want to do a thing right in ordinary life - requires on my part that my feeling center is going to function. Because I want to do it right and my wish to do it right requires energy. At the same time, I have to have in my feelings a wish to wake up. And I cannot divide my feeling

into different parts. The feeling center is quite different from the mind. A mind has already different parts functioning separately, and sometimes independently of each other. But a feeling center is one glob of feeling. And I cannot distinguish between different sections of my solar plexus feeling in a different way. I cannot have a hate and another kind of a feeling or an anger and so forth without having them mixed with each other. So when I now wish to be identified in my ordinary unconscious state with what I am doing, like typing, and I want to do it right -there is no way that I can separate out certain feeling energy and let that go in the direction of wanting to wake up. You see, I have to start first to become aware of the totality of myself and for that I can use the general manifestations because they are not so detailed and they don't require identification. My movements, the way I walk, does not require me to like it. There's nothing intended with the walking, particularly when I walk from one place to the other without any rhyme or reason, you see. I eliminate identification. When I make a gesture, I eliminate it. When I see that a gesture is made because I happen to have a thought or a feeling. So when I make it by itself again, there is no identification with it. Same with facial expression. I can change facial expression, not being dependent on the thought I have. They're two separate activities. They are related in an unconscious state. They need not be related in a conscious one.

So, I can use the manifestations - one of the five and the other two or three which are of a different category for the purposes of trying to become awake and to learn the dexterity of what is involved in being awake. When I now become aware of movements of my legs or how I walk, then I can use this dexterity which I now have to change the object to the totality of myself. And then I can be aware of my self existing. After some time, "I", having grown enough, is able to go into the detail of that what I am as a personality performing certain functions and, at the same time, "I", remaining awake and continuing to exist. And it is a long time before I can say I become aware of my fingers moving while at the same time my ordinary mind tells my fingers to move in a certain way so as to type a letter. You see what I mean?

Try not to type and then try to be awake. Don't do anything that requires any particular efforts on the part of your personality to be identified with what you are doing. This is always the difficulty. I want a movement of myself, a manifestation of my physical body which simply has been set in motion by a thought and then it could be left alone without having my thought taking any further part in it. That's why I say many times, take a habit which is already out of the thought realm - bring it back again so that then there is already freedom between the physical appearance and the thought which instigated that what

I'm supposed to do. So when I bring a habit which is, you might call it, thoughtless to the surface of my thought, then I can have the movement independent of any thought process and there need not be any identification with my thought regarding what I am doing. It's the same with feeling. It's a little more difficult because the relationship between feeling and physical body is much closer. But I take now something in which I need not like or dislike whatever my body is doing. And the simplicity of moving my arm - I am not interested if this is aesthetic or not. It just happens I move it. I have no particular feeling or thought about it, it's just it's in action. And that is the kind of manifestation that I start to learn. And when I now learn and I accumulate data how to produce "I", how to maintain it and I keep on feeding this "I", "I" starts to grow because it will stay in existence a little longer - it will have its own life and start to develop. And only much and much longer when the "I" is already sufficiently grown up that it can stand on its own feet, then I can give it other things to do without running a risk that it will die. You see what it is?

Questioner: I understood the concept of the "I" as already existing sort of in totality and that it's a matter of contacting it or maintaining contact with it. Is this true?

Mr. Nyland: How did you make this kind of understanding?

Questioner: Well, something I had read.

Mr. Nyland: Do you know by whom?

Questioner: Yes. By someone named Benjamin - Harry Benjamin . . .

Mr. Nyland: Yes, it's an English book on that . . .

Questioner: It's called something like The Basic Study of . . .

Mr. Nyland: That's right - he was an Englishman.

Questioner: He spoke about it growing . . .

Mr. Nyland: No, no - it can be reconciled. But it is usually a matter of description of words. Whenever something exists, which I cannot use and would have to be filled first before I can use it - for practical purposes, it doesn't exist. It's the same question as if one says I have a higher center - a higher emotional, a higher intellectual center. But I cannot use it until it starts

to become exercised - it is the same thing as saying it doesn't exist and I have to create it. So, It's only a question of words. I can assume that "I" exists, that my "I" exists, only I have to put it on the basis that if "I" represents for me objective values, that it is at the present time still in its embryo existing as potentially belonging to me but not as yet belonging to me because I have not claimed it. Now if I say I want to create it, I can say, yes, it is existing - I don't see it. But what I do is to take away the curtain and now I can see it. This is, this whole question of reality - what exists for me - only that what becomes for me real. But when there are clouds in front of it, it is not real. Still I can say it exists. But for practical purposes it doesn't help. If I assume that God exists, he never exists for me until I pray. At the same time, if I say that He is omniscient and omnipresent, of course, he must exist because I cannot immediately make something that is Infinity exist when I am living in a finite form. You see what I mean?

It's quibbling about words. And I think it is much easier to understand that something at the present time not functioning for me and having no reality does not exist for me, regardless of what else may exists. But if it is something that I have to create as my "I", it becomes quite personal. It's quite all right if I say God exists for everyone but I have no particular interest in it when I want to pray to my God, I don't want to pray to someone else's God. The little book is quite nice. There are certain nice things in it. But Ouspensky also is a little bit strange about the same thing. An emotional body - it doesn't exist when I cannot use it. When I say it exists only in embryo or potentially - it is all right. It still has to grow up. So there's no use quibbling about the fact that higher emotional and higher intellectual center existing. I don't know how far the center extends but at least it is of no use to me until it actually has been fully grown and then perhaps it will be a body.

Well, how does it grow out of that what it is? Or the other question - how do I fill "I"? It comes to the same thing. The filling for me is the creation of a content in that "I". And then I could claim it because of the filling, not because of the "I". You understand what I mean? It is much simpler simply to say it doesn't exist, I have to create it. And it will be much more in line with that which is potential and that what could become actual as a result of a certain effort.

Jerry: My habitual patterns have been all disturbed - been turned upside down and I've been relying on these every time I say, there is Jerry again, doing the same old thing, I say now Wake Up. But since things have been unhabitual and changing and I can't rely on that anymore and I'm not

remembering often enough, nearly often enough, to wake up. What can I use when I'm totally invested in . . .

Mr. Nyland: You have the thought, don't you?

Jerry: The thought is all invested in . . .

Mr. Nyland: You say, now wake up. That comes to you. No?

Jerry: Not enough because my mind is invested in physical things, physical surroundings in what's going on.

Mr. Nyland: Then you have to create conditions that will make you remember. You know when they wear a hairy shirt. To remind you. Sometimes they say, pebbles in your shoe - something that you intentionally already put in your way as an obstacle so when you stumble onto it, you know what it is for. To give yourself a task that will remind you. To create certain conditions that you know you cannot avoid or the task that you set for yourself that when certain conditions appear that you are reminded to wake up. A little donkey's bridge. You know what that means? It is a little help that you create like a support that for the time being acts as support until you don't need it anymore. The German word is (A . . sprutle). It is simply that what is being created for you by yourself in order to really remember what you should. When you put a knot in your handkerchief, the purpose is not to forget. But the knot helps you to remember that you should have remembered something. Whenever the thought or the feeling is there and it is still more or less noticeable, utilize it at that time to create something that will not make you forget. If you're at such a low level that you don't even have the thought or the feeling, there's nothing you can do about it. It's exactly the same as physical sleep. In physical sleep you don't even dream about Work, do you? So you reach a state sometimes because of changed conditions or new kind of impressions or what - that you're completely functioning like an amoeba, at such a low level that all you do is to breathe and keep on going wherever you're walking without any desire to become conscious. It's too bad - such a state. When you cannot do anything yourself you ask someone else to poke you in the ribs. Or you buy an alarm clock and let it run off every hour. You know - stub your toe, cut your finger. I don't care what you do as long as you're reminded. If that is your wish.

Jerry: All right, I'll find something.

Mr. Nyland: Yes, I'm sure you'll find something. A person who wants to beat a dog can always find a stick.

Now come, what, what - no questions?

Don: Mr. Nyland, I' m not quite clear what the relationship is between ones senses and Work. Does one Work with the . . .

Mr. Nyland: The idea of sensing is to supply the physical body with a certain something on which it could rely as functioning towards the outside. The reason for this is that at the present time the physical body is dependent on the feeling center. Whenever the feeling has a feeling, it uses the physical body for a manifestation. As a result of Work, the separation between that what is now physical and feeling center is more or less cut or at least it is loosened up. And as a result of that, that what is feeling and need not any longer be expressed by means of the physical body would leave the physical body without any attribute. Sensing is introduced to give the physical body a certain reason for existing. So therefor when I wish to sense I now want to have the body to have sensations of its existence only, which belongs to the physical body as something that whenever there is a sensation it is reminded that it exists, so the sensing for that reason has to be completely free from any description or free from any feeling. So when I now want to sense in the real sense of the word, I establish between my mind and a part of the body which I wish to sense a relationship simply recording the fact of the existing of that part of my body which is being sensed. It is as if from my mind I send attention to the part of my body that is being sensed - let's say, my right arm - and then there is a registration in my mind of my right arm existing. No more. No description. No state of how the right arm is or what it looks like. It simply exists. Whenever I do a sensing exercise, you have reference to that?

Don: No.

Mr. Nyland: Oh. Why do you use the word sensing?

Don: I've apparently used it wrong.

Mr. Nyland: Oh. Maybe we don't talk the same language.

Don: It's very possible and if that's the case, what I've just understood was misunderstood.

Mr. Nyland: Tell me what you understand by sensing.

Don: By sensing I mean in the ordinary sense of the word to receive, to take cognizance as to the sense of sight or hearing or smell.

Mr. Nyland: In accordance with the sense organs?

Don: Yes. When you spoke of using a mirror . . .

Mr. Nyland: When did I speak about that?

Don: Earlier this evening.

Mr. Nyland: A mirror?

Don: Going into the bathroom. Standing in front of a mirror.

Mr. Nyland: Oh, yes. Without looking.

Don: Without looking?

Mr. Nyland: I was not using the mirror. As if - I think I did say - if you can see yourself in the mirror. But I didn't attach any particular value to it. OK. Now what?

Don: Well that helped a lot in clearing up a feeling that I had - that the mirror in our bathroom prevented me from - interrupted a work effort.

Mr. Nyland: Oh I think so. You get a visual image again which takes up too much energy that you forget you want to be awake.

Don: Yes. Well that was my point of confusion.

Mr. Nyland: Sense organs belong to the physical body as we know it, as it is now functioning in order to give the mind an idea of myself, how I am, what I am. Usually that what I receive as impression as a result of a sense organ is not entirely clear or it is not entirely pure. As soon as it is received in my brain in some way or other, I associate it with something already existing or I start to describe it or I recognize it and it has already a relationship to something that I have seen or heard before which connection is now made via memory of me to give it even a name. So my recognition of that what I receive through a sense

organ as an impression is never the real truth. Sometimes it is close to it. And if I have seen many of the same kind I get closer and closer because I eliminate the differences. Nevertheless it is not absolute. Because it is always mixed with a little bit of a feeling or a description in my mind. Therefore that what takes place when I have now now a sense organ functioning is not a pure recording of a fact. So if you call it now sensing in that sense as creating by means of a sense organ functioning - it is not sensing in the way we understand it in Work. Sensing in Work belongs to the physical body the same way as feeling belongs to the feeling center, as a thought belongs to the mental center. And sensing in itself is not something that one knows. One has to acquire it in the way one lives in ordinary life with so-called sensations - it is many times a mixture of a little bit of feeling of a little bit of something that can be compared to a result of sense organs or an impression I receive. It never is pure. I thought you had reference to sensing which is very definitely something one wants to find out what it is in order to . . .

Don: It has to be be an attitude of awareness?

Mr. Nyland: No it would not be. All it is is the recognition of the existence of something. The more I now am impartial to that what I sense the closer it comes to the result of an awareness of the existence of myself recording that what exists. But it is not inherent in the sensing exercise. It can lead to it. And the purpose of a sensing exercise is not to wake up. The purpose is only to admit that something exists. That you see it can exist even with impartiality or with partiality. For Work, it has to be impartial. For sensing; it can be either one or the other. All right?

Don: Yes, I can understand that there's a difference between sensing and Work and there's a difference between sensing and the fact was something that I didn't . . .

Mr. Nyland: All right. Good. Yes?

Ibbie: I have something I'm not very clear about. It sounds kind of silly.

Mr. Nyland: Should we say that is silly.

Ibbie: Well I - it seems that it . . .

Mr. Nyland: It isn't.

Ibbie: For some reason I feel evil - like no matter what I'm going to do or trying to do - like I'm evil - it sounds silly.

Mr. Nyland: No no it's not so silly. You feel you are in the hands of something that makes you do evil?

Ibbie: Well more or less, yes.

Mr. Nyland: Why do you consider it evil?

Ibbie: Well I've tried to think about why I've felt like that and figured maybe because of half hearted attempts to work or not doing things that I should have been doing.

Mr. Nyland: No, I don't think it has anything to do with work or if you want to apply work it never can be evil.

Ibbie: No, it's not always about work. It's . . .

Mr. Nyland: No, maybe a thought that you have about certain things that may be evil from the standpoint of how to spend your time for work and you don't do it, you would consider it evil?

Ibbie: Yes, it's that kind of . . .

Mr. Nyland: Yes, it is possible. You see, that I regret that I don't work more and that therefore such moments really are evil, compared to the good moments when I do work. But in that sense the division between good and evil is an objective one and I call good whenever I work or make attempts and evil when I don't work.

Ibbie: When I feel like that, I feel like - what did I do that is evil. I mean like really. Not bad but like it's no . . .

Mr. Nyland: No, let's say evil is bad, isn't it. It's another word for it.

Ibbie: Why? It's kind of everything that keeps me from going up.

Mr. Nyland: No, it all depends what you consider then in that respect evil. If it prevents you from going up as you say and you think that you could make another kind of an effort by which you could go up - if you don't work, then

you commit a sin. The question is - maybe I only have the thought that I could do it or the wish that I wished I could do it without being able to. Then it is not evil. The sin as evil is only there when you know you can work and you don't. But there are very few cases that actually that you know you can work and don't do it. When you intentionally don't work and you knew you could and this knowledge of being able to do it has to be verified that you could do it, that you intentionally don't do it - that is a sin. That's commitment of evil. That's a sin against the holy ghost.

Ibbie: Somehow I feel like I should use it -

Mr. Nyland: No - you won't pay attention to it. Just go ahead and wake up. You see, as soon as you start to call things evil, you're partial. You're not working at all.

Ibbie: I feel so completely caught up in it.

Mr. Nyland: In what?

Ibbie: That even an attempt to wake up is evil because I don't feel like -

Mr. Nyland: I think you're a little bit woozy about definitions, Speak with Ruthie about definitions. At such times please tell yourself I am here - I'm standing - I am walking. It's nothing evil about that. And it could be a fact that you could recognize. Never mind what your thoughts are. Your body is there and you establish a relationship of some kind by saying that you are. I am. This body - this is my body. This I am. And no more and any kind of a thought of evil has no place. You see what I mean? A person who is swayed all the time by thoughts or feelings which interfere with work has to reduce that whatever is now mentally or emotionally functioning to the lowest possible level in order to be able to have the energy that now will go in that direction that it could be used for the sake of wishing to wake up. As soon as you recognize all those kinds of thoughts you say nix., nix, nix. Here I am. And say it aloud. You could chase the devil out. Yes?

Questioner: The idea of devil is . . .

Mr. Nyland: Now, now, now - we're not philosophizing?

Questioner: No , no I don't mean that.

Mr. Nyland: Yes you do.

Questioner: What does this seem to you. When you're talking with someone and their eyes are saying something else and you know they're saying something else.

Mr. Nyland: Leave it alone. Try to either read the eyes or try to read what they say. Try to listen to what they say or try to read the eyes if there's a difference. Don't let's philosophize. Ok? Yes.

Al: Many of my attempts to work today and yesterday sort of ended in my thinking, of my being troubled by my thinking of something you said that I didn't understand. Namely, you mentioned, I'm not sure exactly what you said - I didn't understand that there are two possible ways of waking up.

Mr. Nyland: Oh, Ruthie brought it up. Where is Ruthie tonight? (Peter: She's right here.) Oh, yes. She brought that up. To some extent I'm sorry she brought it up.

Al: What I'm asking now is how to do I decide whether to . . .

Mr. Nyland: Don't. Stay with the old original method. If you want again to philosophize. The idea of entity represents God. And if I wish with myself the way I am to be free from bondage of earth in order to go towards God or to become God like, I would like to create conditions which are similar to that what I think God is. In that sense, unity for me represents a oneness which I think that God possesses. So the thought for that, putting myself into that state of wishing, can create for me a condition in which I wish to work. At that point it is all the same. From there on it divides a little bit. Either now I want to use that wish for trying to wake up to myself or I want to use that wish in order to fuse myself into one. And the fusing into one - we leave alone. All right? Many thousands of years later we start talking about it.

Yes, Frank?

Frank: This little conversation of Ibbie and this fellow brings to mind very strongly something I would like to bring up. It's often been for a long time my feeling that I have misused my senses in some way over a very wide range of ways.

Mr. Nyland: Which senses now? Sense organs?

Frank: Yes, sense organs. Ears and eyes.

Mr. Nyland: You have misused them?

Frank: In some ways by, for example, reading junk, looking at junk, eating junk and so forth and enjoying it and then paying and as a result of that though I have come to conclusions like this - sometimes I have an idea that I want to do something but I'm a little suspect that it comes from a rather poor motivation.

Mr. Nyland: Don't do it then.

Frank: And I've done that - not done it because I suspected the motivation and I always thought that was . . ,

Mr. Nyland: When in doubt continue the same way as you are doing.

Frank: It was suggested to me that - I finally decided that whenever these things - rather than trying suppressing them and so forth - just to leave it alone and it was suggested to me on the trip by someone that the experience - and then I realized that that's quite true - that work had effects on one is really is not so much getting rid of things as it is replacing them in oneself.

Mr. Nyland: Well, where are we now Frank?

Frank: I wonder if that is right.

Mr. Nyland: I don't know what you're talking about. I don't know what you want to get rid of nor do I know with what you want to replace it with.

Frank: Some additional patterns of thinking had strong feelings, things attached to them which I can't control very much so I either avoid situations or hope that they don't get stimulated and -

Mr. Nyland: Frank, when you are in those kinds of states, can you work?

Frank: No, I have to - find things to use it up real quick.

Mr. Nyland: OK. Then don't consider them. What. Read all the junk.

Frank: Work hard on . . .

Mr. Nyland: When will you work. Now,

Frank: I mean physical work. Work out the energy.

Mr. Nyland: Physical work. OK. Work it off that way. Even if you don't wake up. All right. Don't read junk and if you're sure you're wasting your time, don't waste it. You make it all so complicated you know Frank. And then someone suggests something to you and you start thinking about that. Stick to your own . . . You have a body, something in you makes you wish to wake up to yourself; it's nothing to do with anyone else. Either you recognize that as a wish and you act on it and if you don't you're not working. It's as simple as that. You can continue with your own thoughts any way you like. It is not work. It's only when you introduce an effort as a result of a wish and again the wish has to be based on a realization of what you are. For if you are the kind of a person that reads junk and you don't want it and you try to get rid of it maybe you can try to work because you don't like what you are and the energy that you have now available as representing a wish to change you now use for the wish to wake up, without describing what you would like to have changed. On that you have to be very clear because it is exactly your mind like many other people's minds who are interested in a change for the sake of a change and for that reason they want to work and it never works.

Frank: Something did happen that seems to be really valuable ground for me.

Mr. Nyland: I think it's quite irrelevant. You haven't even listened to what I said?

Frank: Yes I have.

Mr. Nyland: OK, then work. No further questions? Is that a hand up?

Questioner: I am very unfamiliar with the work. Can you tell me what the definition of attitude is in relation to work? Because I've always had a certain idea.

Mr. Nyland: An attitude is an emotional posture. It's based on a wish to go in a certain direction. By attitude toward something, I expect from it or that what

is now in front of me towards which I have a certain attitude - simply means that somehow or other I would like to join with it and I would like that what I describe as my attitude toward something to have an affect on me. An attitude in that sense is like an inclination in my thought which is propelled by the wish to accomplish something that I don't possess. And it is worthwhile for me to entertain the attitude towards it hoping then that somehow or other there will be a contact in the future.

When I say I have the correct attitude it simply means that that what is in me tries to adapt itself to that what I want to reach. But the attitude has to be towards something. It can be an attitude towards reading, towards a respect for something from which I expect something for myself. And the right attitude would be that I am in such a state that that what might come to me can be received in the proper manner. For instance, if I want to have the right attitude towards God and I want to pray to him, then I have to be in a certain way ready to receive and hoping that God will look at me and if He actually hears what I would wish to say as far as my prayer is concerned when it is heard that I am entitled to receive it.

All right?Yes?

Questioner: Mr. Nyland, I heard a tape of yours at one time on austerity in which you mentioned fasting and reading *The Search*, Ouspensky spoke of fasting at one time or another more than once, and in times when I've fasted briefly, I have found it easier to work - to make attempts under these conditions and I think it would help me if I had some understanding of what is taking place here that allows me under these conditions to work more.

Mr. Nyland: How old was the tape on austerity that you heard?

Questioner: I don't really know, sir.

Mr. Nyland: Fairly recent?

Questioner: I picked it up at a Berkeley meeting one time - that's the number M951.

Mr. Nyland: There was a meeting (April 1966) when I went quite in detail about austerity. No particular reason to repeat that, you see, if it is on the tape. The fact of course is that when I am trying to have a day of austerity or a certain period, it is not in the fasting. That is, the fasting I will do because I

want to eliminate certain conditions of my ordinary life and in order to bring that what is required for the existence of myself to the lowest possible way of maintenance in order then not to use the energy for either digesting or any kind of a thought but that then that energy is available to think of spiritual matters. Now of course, I have to be careful that that what requires a certain form of energy to maintain myself in an unusual condition may also mean that when in this unusual condition I have pangs of hunger that the thought of that will take energy away from the purpose where I originally started out to be austere then I want to devote it to spiritual matters. So there is a certain balance that I have to strike. If I make it too difficult for myself to live as a body and that it constantly requires the thought or the resentment or that sometimes the misunderstanding why I'm doing what I'm doing; then there is very little left for the other purpose, assuming now for a moment that I don't let it get too far and that I still will be able to sustain my life., even if I don't eat, and that for that reason I don't want to spend any energy whatsoever in even preparing the food or eating it and digesting it. Theoretically then, all the energy that is used for the new forms of food coming into me now not being used would be available for the purpose of spiritual development.

The kind of energy that is used for the maintenance of myself is of a fairly low grade. That is, it has a certain way or rate of vibration belonging to the kind of food that I eat - it belongs to the solid and the liquid food and so forth. It also belongs to that what is used for breathing. That what I get as impressions I don't eliminate because I keep on in a day of austerity to look and to hear and not exclude myself from the rest of the world. So now if there is energy that is extra, some process has to take place with me of converting, conversion. The conversion is for the purpose of building certain things of a higher quality. I call them spiritual simply in order to indicate that they are nonmaterial. Where will I get this wish of conversion? And if I want to convert it, how can I actually know how to do it?

You see, it requires a very special way of preparing myself and that even if the energy is available of a certain rate, a certain rate almost crudely, a certain rate of density, and I have to change it within myself into a higher rate before it can be adaptable to the purposes of the spiritual development - what will happen to me when I find myself with that quantity of energy without knowing how to do it? Austerity for that reason, if I want to use the energies that I might save, requires preparation period. And I should never expect that whenever I abstain from drink or food that immediately I will be able to Work better. There is a possibility that I can Work better, and particularly when I use the energy which is extra for the purposes of being physically active. And that

has an advantage because when I'm physically active, and then I try to Wake up to myself, I don't have to use the energy which I now use for the physical activity and only it has to be observed by something that takes place in my mind and it's much easier for me.

So, the solution for austerity is not to sit quiet but to keep on moving and to use up the extra energy that is available for the purpose of actively being engaged physically and that then my wish to wake up, instigated by the day of austerity, of the strangeness of that day and constantly being reminded of it, will make me much more awake to that what is taking place as a manifestation. Again, it's true up to a certain point and then also it loses. It is exhausted. There is not an unlimited amount and that what I save from not eating, simply is then used up in the physical activity of my body. There are many different ways of how this kind of a thing starts to create different kinds of conditions. Not all of them are alike. That is, I can in a day of austerity not spend too much time being active. Because again I start my body functioning in a certain way in which it desires food and it makes it difficult. I have to find a golden mean of how much of an activity I can do which I still can become aware of - at the same time use up the energy that is available over the longest possible period. This takes time. The preparation for austerity is that I set the totality of my being on a certain level where I could function spiritually. It means that the thoughts and the feelings that I have should not be mundane. They should belong to a world of what I want to do or reach whenever I develop spiritually, the development of that what is an emotional body within me and it should not have anything to do with the affairs of ordinary life. So the preparation is like a cleansing period. It is like a purging myself of extraneous thoughts which have nothing to do with myself - then only for the maintenance and the other thoughts which usually occupy ray mind and my feeling I don't want to allow. By living more and placing the accent of myself as a being on that what is of a higher kind of level and by eliminating the thoughts that would draw me down to earth, I prepare myself for a level of being that when I am austere that that what then takes place as having the accent of a higher level can be maintained easier. You understand?

It is good to do it; It is good to find out on how little one really can live and that whenever circumstances or the particular conditions may necessitate that I have to do this and that, that then I will be able to do it. The body becomes a servant. It has to be a servant in the service of something that is of course superior. It's no good to try to make it behave in a certain way unless it could become useful. So whenever it is a question of austerity, I'm trying to function in changing the positivity of my body into a negative one and the

negativity of my mind into a positive one. And it is the shifting of this balance in man as a personality that will help him to become free because he will balance on his emotional as the pivotal point. All right?

Questioner: Every now and then something happens to me. I don't know whether it's being awake or what. This kind of life that I just feel . . . . I just know that I'm alive.

Mr. Nyland: Don't you think it is just a state.

Questioner: Yes, it's just a state . . .

Mr. Nyland: And I think it is quite unconscious. Yes quite possible. It's possible that it can be intense. But you know, there are emotional people, unconscious. There are also hysterical people. There are people who are swayed up or down, way up, way down, still unconscious. It is a state of liquidity and sometimes if it is very liquid without losing control and knowing that it will regain itself with the next swing down or whenever it may be up, that it is down when it is down, it will go up. That then at the moment when it reaches a balance point one could wake up. Sometimes when one is under the influence of that, one has to wait till it comes down or when it is going down one has to wait till it comes up. There is a certain momentum of that kind of a vibration. You have to know approximately how long it will take before it starts to come down or before it goes up again. If you look at it in amplitude like that, you see it can go up - way up - or way down. If it goes up, don't touch it. Wait till it reaches the point at which it starts to return. This is the time you can. If it is going down, don't touch it when it goes down. Wait till it's at this point and then comes up. Those are the two possibilities in that kind of a state in which the energy which is available as represented by the depth of this vibration rate can be used.

But in the first place, don't consider it extraordinary. It is an ordinary function of one's feeling in which the feeling simply has a little bit more free play and is at that time a little looser and usually still under control. If it goes over into hysterics or sentimentality, of course it's out of control. You have to wait till it finds its own balance. But when it is something which still is within reason even if it's emotionally tinted and even if it may create in one a state of heat or coldness or something that really affects one, it still is within the limitation that it can be used at the proper time. If one wishes to use it you have to learn then. You cannot just leave it alone because when it is left alone after some time it regains itself in an ordinary equilibrium like this until the next

time. But if you want to use it at the time when it is still moving, it has to be used when there is a great deal of energy that could be used and then it is extremely useful for work. Sounds strange you see because in a state of that kind of an emotional upset naturally one becomes involved in that what one is emotional about.

Questioner: It sounds very right.

Mr. Nyland: No, it is not work but it can be used for it. The telephone was not that I should stop?

Barry: I'd like to pursue for myself this point that is made about the middle ground between the up and down. I have experiences which I have let's say emotion, feelings, that go very up and very down and I've just recently come through what I would call a down and I would like to know how to maintain a middle ground since I feel I'm moving into a middle ground.

Mr. Nyland: If you're sufficiently aware of it, that is, if you can see it as a process that takes place mechanically without having any particular partiality towards it - that is, if you're sufficiently familiar that that takes place in you as a result of mechanical behavior you may be able to be a little freer instead of, when you don't know enough about it, you have to let it go until it has run dry.

Barry: I think I'm familiar enough to know.

Mr. Nyland: Then when you see it coming, you know when it will come, you know when it comes over you, you know when it is going either up or down.

Barry: The reason I'm speaking now is because I believe I'm headed for an upstage.

Mr. Nyland: I don't think we're talking about that what takes place over a certain length of time. We're talking about something that affects you in a rather short period, if it's a period.

Barry: What I mean is that according to the pattern that I have witnessed for a long time now that I'm scheduled, shall we say, to get very mad, to get very . . .

Mr. Nyland: When will you get really mad now?

Barry: Not mad, manic. Like very hyper nervous or a lot of energy that I don't know how to handle.

Mr. Nyland: How long - how long will it take?

Barry: How long will it come?

Mr. Nyland: Two days a week?

Barry: I would say in about another two weeks.

Mr. Nyland: Two weeks. Have a very nice time. Are you sure it's going to lead to this Barry?

Barry: It's pretty regular.

Mr. Nyland: Like a person who knows he's going to get crazy in another couple of months.

Barry: No. I mean it hasn't since I've been pretty close.

Mr. Nyland: When you see it coming, Barry, do you believe it has to have that result?

Barry: No I don't.

Mr. Nyland: That's a good thing. Because if you believe that you can change it, there is a possibility. But then you have to ...

Barry: I realize there is a possibility of doing something about it. What I don't realize or what I don't know clear enough is how to maintain a certain balance so I don't find myself going one way or the other.

Mr. Nyland: Whenever a thing goes up to a certain point, there is always a possibility of keeping it from going as high as that.

Barry: Well that's what I'd like to know - about the possibilities for -

Mr. Nyland: Whenever you see anything that is in that direction, you counteract it by something that is different from that direction. If you see yourself emotionally becoming involved, you substitute something physical.

The energy that goes into your emotions can go somewhere else either physically or mental. There are no other possibilities. To send it in a mental direction is very difficult because you don't know what to think about. But physical you can do. The more active you can be physically, the less energy will go to your emotions.

Barry: Now I've also experienced that. I often get very dizzy physically and this seems to generate more and more activity which leads me into a certain state of mind which takes me up also.

Mr. Nyland: No Barry - that isn't true.

Barry: I've seen something like it.

Mr. Nyland: You've seen something that you generate because you believe that that is what is going to happen to you. As soon as you - that is why I asked - do you think it is possible to change it - as soon as you believe that it can be changed, you're going to change it. If you allow it to continue as it always has done, it comes to the same result always. If I'm sick -

Barry: Is it really a state of mind I'm in?

Mr. Nyland: Of course it is. If I'm sick and I think I should go to the doctor, when someone else says don't go to the doctor, but I keep on thinking that I'm sick and therefore I must go to the doctor, I will end up by going to the doctor.

Barry: Well then you've answered my question.

Mr. Nyland: Any time that I believe that there is a possibility that I can change, I can make an attempt. And as long as I believe I can change it, I will change. As soon as I don't believe that I will change, I will never change.

Barry: How can I use these moments - not in an ordinary way - but to make the attempt.

Mr. Nyland: Whenever you wish to work, you can use it in an extraordinary or ordinary way. It doesn't make any difference in what particular condition you are, provided you have enough strength to work.

Barry: In other words, it doesn't matter whether I'm trying to change ordinarily or not?

Mr. Nyland: No, it has nothing to do with it. From an objective stand point you remain what you are - as existing. The only difficulty is that whatever you are doing may involve you so much that there is no wish to want to work. Whenever you go into excesses it takes up your energy. Where is your wish to work. It isn't there. But when you see it before it happens, you allow it. If you don't allow it, you have a chance. If it continues, you start walking. Then a little faster, a little faster, pretty soon you will run. In that particular process there is a point where you say I don't run. But you have to mean it.

Barry: There's a connection between the command and the doing is very weak.

Mr. Nyland: That's right. And if that is very weak, you're lost already before you start. But you have to do it.

Barry: I'm not trying to stop myself . . .

Mr. Nyland: No, you have to do it at the time when it is still very small and then you can manage it. If it's already running away with you, then you won't. So if you have two months or two weeks time, you start today by very simply being active in a more or less routine way - not too much, not too little - but continue to be active in physical work, whenever you happen to think about the eventuality of being lost.

Barry: Will this help prevent becoming depressed also?

Mr.Nyland: Yes, of course it will. Because you'll have something to do. You'll have something to live for. Depression is only because you don't know what to do. When there is a real wish which is like an aim for you, you will never be depressed. You will be depressed because of other reasons, because the aim may be too high or that there is not enough energy for you to reach - that's a different kind of depression. That depression is simply an acknowledgment of weakness or not enough strength. The other is an acknowledgment of depression, not knowing which direction to go.

Barry: When it's the first type of depression, do you lower the aim one rung?

Mr. Nyland: Most likely. You overshoot the mark because you don't know yourself. You know, eating off too big a piece you can't digest. You have to learn to find out what you can do. What is within your limitation, what is

within your framework and not fool yourself. And this you can test out every time. You set an aim, you see if you cab do it. If you can't, you know you cannot. Be honest. Don't find excuses. If I was really bothered by these kind of prospects that I would after two or three weeks be a little bit more crazy or involved, I would do something now - I wouldn't wait. All right - are you going to do something now?

Barry: Now?

Mr. Nyland: In the next couple of weeks, Barry. OK?Good. Say, have you got a car?

Barry: Car? Yes, I do.

Mr. Nyland: Take it apart and put it together. All right?

Now - when do we meet here again? Two weeks from today - is that the time? Then we meet next week, Tuesday, in Berkeley, to which Palo Alto is invited. And I'm disappointed with your questions. I hear long discussions sometimes on your tapes about this and that and so forth and I also have a feeling why don't you write them up so that when I come that we can talk about it. It's never too late to (. .) or to change, is it? Promise yourself before you go home - this week - you will make an honest effort - real, I mean real - not talk and not just think. But really make an attempt to work. Whatever you understand now by work and a realization of how you are and how often you put a little bit of words in place of the wish to work and really attempt to wake up - ten times a day - that when the thought is there that you make it into the actuality of being awake or aware - that something takes place in you - not just ordinary existence of keeping on thinking and feeling. That is as if something takes place that stops at that moment your thought and your feeling and at the same time gives you a realization of existing and being very much alive.

This effort, how to reach it, what has to take place in oneself besides this wish, besides the realization that it is needed - it's extremely difficult to say. You have to put yourself in a frame or in a certain state in which you expect, you hope for that what you cannot see - you hope that something can take place in you. And you know at the time when it could actually affect you, you should not oppose it. So you should not have any particular thought of how it should be or a feeling how you wished it. You should try to become free from that in simply emphasizing the question of being whatever it is that you are and the acceptance of that. When you're in this kind of a state, you're open,

you're porous to something that could be around and could at the proper time enter. It is really a result of something that is like prayer. When you really wish and you wish to pray to God to help you, you make yourself in such a way that you are worthy of receiving an answer. And whichever words you want to use and whatever attitude you might want to take on, or the posture, all of that is in line with what you imagine God to be and hoping then that he will be benevolent - to be able to notice you. The creation of I is like God and you wish God to be, for the time being in your own image because that's all you know. That is how it happens to be your creation and you want to fill that with that what you believe as the substance which will give this "I" objectivity, to be able to be Impartial. So you fill it with that what you consider for yourself in your most unconscious state, but the best way you are as if at such a time when that what could take place in you is the highest of that what is available within. And in that state of expectancy, you become aware of yourself. Then "I" can exist because there is nothing, you might say, obnoxious about oneself the way one is when one is willing to be open.

Try to work it out for yourself, try to see what applies to you, what you can do. We talk about it again next week.

Good night.

M1176
Group I San Francisco
Thursday, April 27, 1967

We're almost at the half way mark, aren't we? Practically, the end of April, and May, towards the end, we'll be going back. So, last time when I said something about taking stock, you know, and accounting for oneself becomes more and more important, and particularly as it goes on now, and you want to accumulate material for yourself, as if you want to salt it away, just to have something, you know, like deposit in the bank, and for that I think you have to - to realize perhaps a little bit more what it is that we try to do.

In the first place, you must know that I don't come to criticize you. I've gone through enough of this kind of work myself to know how difficult it is, and how sometimes it is necessary to put up a struggle against ordinary life, and at sometimes it is utterly impossible to do it because we are so bound by it and completely conditioned - and that the only way by which we can manifest or do whatever it is that we have to do. It is in a certain routine fashion to go along with it. We make many ruts in our lives and we can't get out of it. And the further we go and the more ordinary knowledge we accumulate and the more relationships we set up with different people, the more we are bound and the more we are bound to the traits of our personality. The edges of the ruts are the habits we make. And it takes a long time when the ruts have been frozen and they are a little too crystallized and hardened and they are old, to take the edges away and to fill the rut with the habits we try to destroy so that then it might be a little smoother and perhaps, because of this pulverization of a habit, it might even become a good soil to put certain things in to let them grow.

But it is a long process, and that every once in a while I become a little emphatic, particularly when I think it is absolutely necessary that you have to realize what is involved in work, that it has to be considered as something unusual, that unless you are interested in something unusual you should not attend to it, and that is, whenever you try now to do things a little half way, it will not have an effect and moreover it is not the proper attitude to take towards one's spiritual possibilities. It is something that, of course, is quite different from ordinary life and, because of that, indicates a possible evolution towards a higher level of being that you have to consider, that where you want to go as something that is desirable, and it has a certain quality, which at the present time you don't know enough about, but you know it is different and it is also higher and, for that reason, it should become much more sacred.

So, if you want to go in that direction, that you have to have the proper attitude towards it, that everything in you has to be adjusted in such a way that as much of yourself will go towards the understanding and the wish to reach a higher level of being for yourself. You can profit by it, of course in the first place, when you are there. But how much will it cost you of your ordinary life to give up part of it, and part of that what is your life now, you enjoy and you are lazy in it, and you have to because everything in ordinary life is teaching you all the time to do it as easy as possible, not to spend too much energy unless you absolutely have to.

All these things I know, because it is the kind of struggle, I think, that each human being has when he wants to develop, and he has to go against the grain - he knows that it is difficult - he admits it mentally - but with his wishes, with his heart, he cannot be in it because it costs much too much. So, once in a while when I emphasize the necessity of doing a thing right, and that it never will have any particular result unless you do it right, particularly when it applies to movements, when they have to be done strictly in accordance with a certain rule that you set up, and you put yourself in that frame of reference for yourself, that with that you feel that you only could accomplish it if you fit, and if you make yourself fit, and that for that many things have to be rounded off because they don' t fit immediately, and in many ways, we in an ordinary unconscious state are like a square peg in a round hole of spirituality.

If we only could realize that - how much whittling has to be done, and how often we try to make that what is spiritual conform to our ideas, that the way we are used to so that we don't have to do too much, and certain things do not wish to fit, - spiritual world - one should not monkey with it. One should not bring it down to earth, it should stay up in heaven. We have to go there. It's not a question of asking God to come down to us. We have to strive. That is the direction in which we have to go. And for that maybe we have to loosen up the bondage that we have at the present time. It's our ordinary life, and we love it, because we are so proud of it. Or perhaps we are at home in it, and we want to keep it, because when we are at home in it, we don't want to leave it and to live outside and, you might say, have to build something else again and again. If we only could use some of the old stuff, we would be very happy. But there is not much that you can use. Because the coloration, everything that belongs to our ordinary perceptions, they belong to this world, they don't belong to a spiritual world. The development of new faculties - one for one' s mind, the faculty of consciousness, and one for one' s heart, the faculty of conscience, even to the extent that we know that for that kind of development ordinary food is not good either, and that for that certain kinds - special kind of food has to be used,

which, thank God, is available, although in very small quantities, and which also, thank God, can be made if one knows how. The Abrustdonis and the Helkdonis, that what is really in man for his possible development evolutionarily, and what also for him can be used on earth for different purposes. This whole question of sex material - where do we use it for, and how can we direct it in the right way.

But you see, it is only a means, because that what we have to do is to undo many things and decrystalize our habits, decrystalize our personality, to make sure that that what is now so solid and on which we want to stand because it's the only safe security that we do have, that for a little while we will become shaky and liquid, and that we then don't know exactly what to do and how to take it because everything else you might say is flooded. It has to disappear and we are, if we are in any Kesdjanian way, in existence, we are still living in an ark and temporarily excluded from the rest of the world, until sometimes we send something out to feel its way to see if it is safe to get out, if there is land again on which we can rest. Fortunately, the mountains, like Ararat, where is it in us? Where do we find that particular kind of solidity with which we at times, sometimes we become acquainted, and then it is like a light point in our lives and say "this is right."

This is spiritual realization sometimes of what one has, that one is on the right road. And for that reason it is fortunate that it does happen, and it happens every once in a while by a fortunate conditions of circumstances in which all the factors seem to point at one thing, and then that realization within one's life, this noticing of certain things that are unusual, and still they have an existence for oneself, that that will give you your belief in the possibility that ultimately something can remain and can continue to exist for oneself.

But you see, much of that what we now call "personal life," our personality, our ordinary existence, our profession, all the different kind of relationships, everything that we really experience and have experienced - what has made us a man, a so -called "man" - at least a person who performs certain functions the way they have to perform them, in accordance with the requirements of this earth. All of that has to be looked at, maybe scrutinized, maybe shaken a little bit, maybe we can come to the realization that something is there and sometimes that what we believe is there isn't there at all, and then we have to put a substitute, and we find something and we believe in that, and it also goes away, and then something else, and maybe for quite some time we are quite at a loss.

What will we do? You see, there is not enough of one, there is not enough of the other left. The other one where we want to go is not sufficiently built, we cannot as yet rely on it. We're in between the two sides of a large river, in between, right there in the middle. You cannot see any more where you came from - you don't know where you are going. And still one continues to row, hoping that there will be some kind of a wind, maybe a current, maybe some help from somewhere, this hope, this constant hoping and believing and wishing, to which one holds on. That is the mountain Ararat in one. That is where at times we come to rest. And at times, then, coming to the realization that something like that still within us can exist, that then that realization brings us to the possibility of knowing that certain things in ourselves have that kind of quality already, and that it is only a question then of how to use it.
What to do with it? How can we at such a time make Abrustdonis and Helkdonis available? How can we at such a time find that what is life? Where is this magnetic center within one? You see, the attitude that one should have in that sense, the way you then want to live, the way you then wish to withdraw, because you don' t want to be affected by the ordinary conditions of life; they take things away from you. They require it because they have to be fed, and you have to function because you belong to it - you're part of it. How can you find quietness? In the temple? In the holy of the holiest - only somewhere in prayer, sometimes with a friend, sometimes in nature, sometimes in reading a book, sometimes daring to be quiet and not allow certain thoughts to take place, not give them room, to tell yourself "I am."

At such times you see, you have to remember there is something in you that never will change, that always will be there, always has been there, always will remain, always will remain alive, which was there even before you were born, which at the present time is manifested in your own body, and the way you are now living with all the different organs you have, and that what remains in existence after your body dies, and that the responsibility for that, the realization of this life, which is now manifested in every one of us, that you take it as a responsibility and this will, in the first place, give you the assurance that there is something to hold onto. You see, regarding Work, this is the determination, that you are willing to face whatever is there, for yourself, in any kind of a form of life, as it is now representing itself to you, and that you wish to live in it and continue to live with it and not to want to give up, and that you believe in the possibility that ultimately there will be a solution to all the different problems in your life, regardless how, at times everything is flooded and nothing - nothing can be seen, but just stretches of water without any growth whatsoever.

There are times like this in one's life. You will have to face it. Don't be afraid of it. It will come in the end. It will clear up. In the end, the clouds for that what is now preventing the sun to shine or maybe what is preventing your "I" to exist, will at times, at certain times, quite definitely and ultimately much more regularly and then more continuously, will actually clear up and the clarity of the sky when one starts to fly towards the sun - there will no, not any longer be any shadow for oneself. This is the difficulty of earth; this is the reason we have trouble. This is exactly because the condition of earth is a rotating something around something else, which is supposed to give it light, and part of the time we are in the dark, and part in light. That is why we are so used to believe that that what is light is better than the darkness, and of course, in truth it is that way because we consider that what is good for us, that what is associated with light, associated with the positivity, associated with virtues, associated with the way we ought to be. And we hate it really when we are in the dark, and we don't like to go to sleep, and then only when the body compels us since we are too tired, and if we are in that state, we hope, if we are still alive enough, that the night won't be too long, and that the next morning we will wake up, hoping again and again to do things in light because that is our destiny.

Our destiny in each person is the protection of that what is positive in him, because that is the form of his life for which he could become responsible, and for that reason he will protect that whenever this light is threatened and in danger, and for that reason also, I say that that what is light for us has more value because for that reason we wish that anything that we do do at times could be in light and could stand the light of the day, and that we should not hide anything. And now against that the tremendous difficulty is that we are forced not to have to work for this light any longer, and that we now gradually start to depend on something else, so that we say the sun will come up tomorrow, so why should we worry about it today. And that we expect then that something else, not us, is going to do the work for us, and that ultimately even the question of religion and praying to God is that we ask God to do the work and that we can sit and hope and wait until he comes and tells us to get up and go into heaven because we are blessed.

Why should He? And why should man? Why has man gotten away so much from the soil? Why shouldn't he live in nature and make his own living? Why shouldn' t he be dependent on the sweat of his brow in work? All of that you know, I've said it many times, this whole question of commercialism and industrial development, and so-called beautiful things, progress for us, they kill exactly that kind of a desire to protect ourselves, and instead we take other

things to protect us which we haven't made at all and which we can buy for a couple of pennies. We are, for that reason, lazy. And for that reason undeveloped. And we don't understand anymore that during the day there is work to be done and during the night there is no work to be done and only to recuperate. And that really a normal man should live as close to the soil as he possibly can, because that is still for him living on earth, the source of Mother Nature giving him food. But the difficulty is always that the earth keeps on turning around and if the earth only could be exposed constantly to one section, and let the other side go because we are not interested in it, everyone would migrate towards the light of the sun.

Why is it within ourselves that we are exactly the same way? Why are there positive and negative sides to ourselves? Why is it that we are not constantly exposed to that what could continually give us light? Why do we live so often in darkness? And when we are in darkness, wishing then for light, why don't we have within ourselves a certain substance on which we could rely and we could say, "This is me, this is my own solidification, I don't need anyone else, I don't need anything else, I have within me the sun, which gives me constant light." You see, we are - don't develop that way. We depend all the time on someone else; we want to protect ourselves. And when we are not sure, we congregate with each other so as to profit by the presence of each other, so as they can tell us how wonderful we are, or if we have an opinion, we look for affirmation from someone else, and if they agree, then we feel better because then we are not alone.

This question of daring to stand alone, and on one's own feet, that is really what defeats us, that is really what is the trouble with us. W e don' t dare any longer because it is lonesome, and we don't wish to be all by ourselves, because we are afraid. We are afraid to lose ourselves. Ordinary life won't give it; you know that. Because it is all the time based on the question of community, and unless you conform, you really don't belong. That what we want in ordinary life in our present civilization is uniformity, not to deviate from the norm, and as long as you are that and you are within that kind of a framework, no one will be offended, and won't have any trouble with you because you are one of them. As soon as you are a little different, a little bit of a black sheep to some extent, as long as you have something that is not so usual to them and they cannot understand it, they try to drag it down to the level where they are, so that they could understand it, the same way as we drag down everything that is spiritual to a level of ordinary life in order to explain it in the terminology of matter. In exactly the same way, one dares to hold onto that what is spiritual. One also will dare to hold onto that what is original

within one, even if it differs from the regular five and ten cent store variety. This is where really courage would come in to stand up for what one is, one knows one is this and that, and one does not need any longer any affirmation from someone, from the outside to tell us that we are wonderful, even if they the say it, you will tell them how do you know, how do you know what I am? How do you realize for yourself to think that that what I feel is the same way as what you feel, or that my suffering can even be compared to yours?

What does one know of each other? You won't know until you know something of yourself. If within you there is the possibility of the moon as your habits, the possibility of that what are the planets as your emotions, and that what actually could become the sun in you, for yourself as an intellect, that then you as a human being, even on earth could become complete as a solar system, as a unit, and as a unit then existing in the universe, which is represented by the ordinary world of Mother Nature, that each person then being a unit within himself can then, you might say, communicate with other units without becoming dependent. And that would be the reality of a communication on the kind of a scale, which at the present time, of course, we don't know, and we don't even dream about. And still this is the department of work.

This is the real reason why one ought to be interested in work of this kind because it gives you a chance to build something for yourself which you know well enough doesn't exist at all, and which you need, and which when you once realize that it is necessary for you to do this, and this being based on the realization of yourself - how terribly incomplete you are. And that that what you have is just about enough to walk around on earth and to perform certain functions, so that really the purpose of man is an entirely different one and that the fact that he was born here on earth as a representation of life, that life certainly is not bound to earth at all and that it belongs to the totality of the universal existence, and that the problem for man is to find out how can he in the present world in which he happens to live realize that what he really is and then, if he understands it, to open the doors to the possibility of growing out and to see and how far he can go, fly maybe, in any event towards the direction of further unity with God.

You see, the realization of the incompleteness of man that has to be based, of course, on that what you know of yourself, and more or less what you know in an absolute sense, so that there is no question or no argument about it, so that there is no more distinction regarding that particular problem whenever you think about it and whenever you feel it. And that both will come to the

conclusion, both your feeling and your mind, that there is still something to be desired, and something to be wished for and something to be accomplished, and something that you know in your mind would be possible for a man to develop if, when he knows now this particular road, how to do it and how to become objective to himself, that then as a logical result, that what will be built in him, his Kesdjanian body and his Soul body, will ultimately be the bridge between this world and the next.

This is the realization why one should Work because if you don't know this, if you know that everything, or believe that everything the way it is is perfectly all right, of course you will fall asleep and when you fall asleep, you might say, you are on the other side of the world, you're in the darkness. You turn away from the sun. The opportunities for work, the opportunities of being exposed again and again to light - they happen every day. They happen after every night, they happen during the day, sometimes a little bit more intense, and some day it will stop because your body won't turn around any more. It will be put in darkness forever. Now is the opportunity - still - as you are so called alive, as you are now walking in your ordinary living, and you perform certain tasks, in an incomplete manner, and that each time when you realize this, when you see it, how incomplete, how impossible, how stupid, how honestly not being able to do what you should do and how this particular kind of a measure for yourself - are you a man, that you come to a conclusion how little there is in me that is even stable enough to form a foundation for the future building of other kind of things, of a different kind of nature.

If one comes to such conclusions, this honesty that is required for oneself, to know what you really are, and not to become too much involved in ordinary things of life, which will prevent you from seeing the real truth, the truth you can get when you are as much objective to yourself. But we are not such fools that even if you are alert enough, even if you know that there are certain things going on and even if you realize how often it has gone on in the same way, and that you always will confront the same kind of a problem until you solve it. It is exactly that, that this kind of knowledge that gradually becomes your own, will give you enough data already about yourself, the knowledge that you have to do something about it because the way it goes, it's going to just churn around, around and around, around that what is your mind at the present time, and it is not the sun. Because the mind as it is in the head does not give off any light, and it does not in your heart give any heat to you.

You see, the question now, if I wish to work and I know now how to work, then I am faced with that what takes place every day and that there are

times during the day which are different from the times during the night, and that sometimes I try the impossible, to work during the night when everything is dark and I cannot even see. I cannot even perceive even if I had means of perception which are not dependent on my ordinary eyes, and that at such a time I am such a stupid fool that I try to work then. This is the one thing you must now know, not to work when you know you cannot. Work only in light. Work only when the conditions are such that you can see properly, that you know what is happening, that you can see what has to be done, and that you can see even the relationships there are in that what you are engaged in with the rest of the world. And if you see that you are trying to do certain things in traffic, don't do it in traffic. But wait till you are on the curb and then you wait and you see.

How does one work? "I", creation. Again, if "I" can see "it", it is also possible that "it" becomes aware of "I". So many times you forget it. You think it is a matter only of creating "I" and, of course, that is how it has to start because that what you consider "I" naturally has to be that kind of a faculty of objectivity which starts to function in such a way that it is objective to that what are the manifestations of "it". And that then this recording will give one the facts of an absolute value which when they are put again and again in your brain and stored away, that they can be recalled, and that you can rely on them because you know there was no interpretation surrounding them, and no further association with such facts. This, of course, is the function of "I" as it starts to grow and develop and has to be there because it will ultimately become your guide.

But supposing now this guide, wishing now because it has a benevolent attitude towards "it", wishing now to help "it", and it will take "it" by the hand. Don't you think "it" would know? Don't you know that when something is light in you, that everything of the periphery knows that there is this light? Don't you know that whenever there is a realization of that what is essentially essence in one, that the totality of oneself is, you might say, spirited because of it, that it cannot help but notice the fact of something existing which is of a different kind than one's ordinary life, and that for that reason exactly that that what I now realize as perhaps the result of the creation of an "I" and maybe at times can become for oneself the voice of one's Conscience. That because of that, I as I am as a little personality now know of that light existing outside of me and shining on me and giving through my Conscience warmth for myself, so that "it" becomes influenced and then knows. And that this "it", knowing now that something is taking place and is willing, even, to be submitted for any length of time to the influence of that kind, gradually starts to realize that there

is a possibility and a way out. And then, more and more, the different cells of one's ordinary body and the cells of the organs which have functioned so far in a mechanical sense, that they are awakened also, and that they start to strive to connect themselves in such a way that they are more conforming to that what is taking place on the outside as a source of light and heat.

This is the realization within oneself, that one is not only on the right way but that one is willing to go. And then, in oneself, this what takes place, this what is the realization that when I work and I know that at times there is that possibility of "I" existing, because somehow or other the clouds and the mist in between that what is "I" and "it" have been dispersed - partly because of my wish dispersing it, partly because of the strength of "I" on the other side dissolving it, and that there is the realization of "I" shining on "it", that "it" then, because of being taken by the hand is now willing to do something on its own and then at times can say to itself, "I have worked."

Don't eliminate these possibilities for yourself. Don't start to criticize yourself that you should not say certain things about work when you consider what you have done to be right. You must say it in order to give further strength for yourself to have the continued wish to keep on creating "I" for yourself, when something in you knows that you have been doing your best regarding the possibility of making it first, and then with this kind of a wish that you now are submitting to the possibility of an evolutionary growth which was not there before. It is a long way in this kind of direction that one could become conceited because all you say is "I've done my best," all you say if I created for six days, on the seventh I look and I see that everything is right, and then I continue because I know as soon as I start to dwell on it, then naturally I lose myself into all forms of unconsciousness. But you have to have this kind of poking-yourself-in-the-ribs to tell yourself at times you are doing the right things, you know it because your Conscience starts to talk to you and you know that Consciousness gives you a certain insight of what actually has to be done.

So when I now say- here we are and we can work - and you must realize what is involved - we are now for each other, each one of us, together, in order to give strength to each other, and temporarily to derive from each other that strength which we don't have as yet. It will come ultimately that you can stand on your own feet, that you don't need approbation from anyone else, that you know whatever is your creation that you have done with all the intensity and that what is for you the best that you can do, this you know when you enter into the inner inner sanctum of yourself. You will not know it outside. You will

only know it when you come to the realization of this kind of a silence, this kind of being within yourself, only yourself, no accounting to anyone else, no playing up to the gallery, no expectation of affirmation or approbation from anyone, then only that what is your Conscience within you, in which then at such a time you pray to God to tell you that it was right or wrong. And then you hope and that hope will be fulfilled, that you will find within yourself, the knowledge and the feeling which is required for the continuation of your desire.

This must be work, but it is work at the times as I say when it is light. It is work in your ordinary life, in its simplest, most simple form. I've said many times - don't try it in your profession when you are engaged in something that you have to do. Try it at the times of which there are thousands and thousands of moments during the day when you are alone, when you can afford it, when you can take off the time, when you sit and when you sit, when you get up and when you do a little thing here or there. These flashes of realization of your body existing and doing certain things in a simple way which are perhaps partly habitual and partly requiring so little energy on your part that there is more than enough to pour - and I say pour - into the wish to be Awake to yourself, so that you don't forget. And you can afford then to take that energy for that purpose because it is not to be used for anything else. Try to study yourself a little bit more in such utter simple moments.

The moment immediately when you get up out of bed, when you open your eyes, and I say many times, to wake up for the second time. It is before you do even, allow anything to take place in your mind or your feeling, before you even are ordinarily awake in the sense that you can function. There is already the possibility that something can function in you which is not of this world and is not subject to your physical sleep.

This kind of realization that you know that that what is really you exists all the time and does not sleep. Your "I" does not sleep, your moments of your life do not sleep. They are not subject to that kind of a time influence. They even are not subject to space, because whenever you are awakened in your physical sleep, that what is there and should be there can be there and it is there when you wish it.

This question of omnipresence of "I." The totality of that what is, is. And we call it "I" when we formulate it into something that becomes useful to us because then it belongs to me since I wish it for my guide. But in reality that what is "I" is God, and God is all present, around, eternally with me. When I

start to know, when I know this the first thing in the morning, when I know that my functions of ordinary life are not as yet settled, when I'm still, you might call it, in a dreamy state, sometimes I think that I cannot even function until I've had a cup of coffee or that something has happened so that I can stretch, or that perhaps I ought to take a bath first, or that whatever I think is now a necessity for my ordinary existence and usually dictated by my body, as if that would influence the existence of my "I." Someday you will come to the realization that your "I" is there during the dark, and that you don't know it and "I" is watching over you and is ready again to associate with you at the time when you wish and when you have a need for it, and when that possibility exists that that before you go to fall asleep that you dedicate your life in the hands of "I," to maintain it for you and to tell you at times what has to be done, even during the night if you wish, to guide your dreams in a certain way or to make contact with another world in which, and to which, sometimes you want to have a desire to go. And that it is there in the morning when you wake up. (You know, we have trouble with that dog, don't we? Would you tell this man?)

But you see, we are practically now at the end because where - where do we start in the simplicity of work, in wanting to do what you can, wanting to do what you can do now, use now the fact that we see each other a little oftener, and that we have associations in some way or another and that you now can work together and talk, and talk about work, remind each other of work, do certain things during the day that you will know that you are making an attempt and that someone else will know that you are making it. If you try now to concentrate on the possibilities of being awake more than ever because now you can use it, now you can create more deposits, now you can set up certain things for a rainy day, maybe for the time that you have to live in hibernation a little. Now you must work. Now you must know that I am here to try to help you because what else would I do? Just talk and talk a little bit.

The day goes by. I try to see you, I try to remember how you were, sometimes maybe I don't even know your name, but I do know your face. And I think of you, where you are, what is that you are engaged in, how much room is left for you to work. What can be done for yourself to change it maybe, to make it more conducive, really to remind you, really as it were that a meeting like this, that you are blessed, and that you go out with that kind of blessing on you, that you take it. You are baptized in that way. Holy water, whatever you want to call conscious impressions, whatever it is that you consider an influence from a different kind of a world above one, spiritually tinted, of course, because we're through with matter, we know all about it, all the gadgets, we know it, everything material, we already know, we have to go into

the atomic structure in order to find out what is really beyond it, and maybe ultimately we will find something why the atoms are held together by life, and what it is that is real attraction.

At the present time that what we now wish to be blessed with and by, and that we want to get within one's heart and for which there is the necessity of being open, it is exactly that kind of prayer that you should have. When you go to bed, wait for a moment, don't just go to bed, wait a little bit in front of your bed, if you wish, kneel, take on a posture of prayer, take three deep breaths, and each time when you inhale, you try to inhale that what is spiritually around you as an atmosphere which you might say God gives you, and each time that you exhale, try to remember that you are there, on earth. When you say "I," the contact with that outside world you want to establish with that what is inside of you which ultimately will become a sun for you, shining forth, what is now still magnetic center, and which is dependent on each moment for its further development, that then this "I" for you becomes the life-giving factor, of which you are part but which now at the present time is bound, not through your fault. But you realize that it is bound because you have to work for a real living to free it and now when you exhale and at the end of that - you see - you see, you inhale very slowly just to make sure that everything you can take in is taken in, that you allow enough time to take it in, no hurry, God has time on His hands because He eats it. You take your time to say "I" - "I." Whatever you wish to mean by that. Maybe that what is most superior, perhaps partly already objective for you. And with that you enter the threshold, across it, from Heaven, as inhalation, going across the threshold, to ordinary earth as exhalation, and at the end, you affirm for yourself the existence of yourself by being of this earth with your feet, and you say "Am". You are, and this "Am" vibrates in your chest, in that what could actually affect your heart in such a way that you know, by intuition, that you exist.

This affirmation for yourself places you on this earth in front of your bed kneeling down, with your eyes closed, but your head uplifted towards that what is for your belief higher than what you are, towards which you wish to strive, with your "I" reminding you, with your mind knowing, and with your feet on the ground as expressed by "Am," that what is really your life where it centers will be your heart, the planetary existence within and that what will ultimately become your Kesdjanian body. God will live there; he is familiar with feelings and emotions. He knows what it is to have a real wish. He knows what it is that makes a wish holy and sacred, and with this particular knowledge, intuition I call it because it is a fact about which I don't know the dimension. That for me then realizing and now experiencing these moments of

that kind of freedom of the contact with that what is above, this kind of prayer, now consisting of that what is the totality of myself, will be heard, and if so, then "I" continues to exist for me during my sleep.

All this is work. All this is perspective. It belongs to your thoughts and your feelings. It belongs to your place in life. It belongs to that what you want to think now, how you are about your aim, and to what extent you are willing to take the responsibility for living on this earth, because here is where you live. Here is where you have to perform. You cannot run away. You cannot even hope that you will die. The task is here, day after day. Accept it. Accept it the way you accept yourself, accept also the way you happen to be situated and the way life has meted out its measure to you to the extent that you can understand it, so much the better, to the extent that you have to substitute for misunderstanding or not understanding a hope and a belief, it is also all right, because you still can remain in balance when the accent within you is in your feeling center. And the activity there is a marching towards your heart in order to find finally solid ground for your feeling, and a justification for having an emotion concerning God and Life, man as he is, man as he should be, and man as he ultimately will become.

Good night everybody.

Mr. Nyland: Some new people here tonight. Who's new? Well, it's like a semi-open group. What with the influx from New York still here I can't really make out… So now what will we talk about because the days are numbered now, kind of, tomorrow without some of… oh by the way where's Doug… who's going tomorrow?

Doug: Well about twenty people so far, but if anybody needs a ride they can see me after the meeting.

Mr. Nyland: There's enough room.

Doug: There'll be enough room.

Mr. Nyland: Good, and how about Seattle?

Doug: A few people making up their minds.

Mr. Nyland: Have they any minds to make up? It's getting close now because we'll be leaving Saturday morning, so please try to make up your mind, whatever there is of it, and that we get a little bit plans also for the people in Seattle and the idea of course is to go and to meet in Seattle. If we leave Saturday morning, some of us may want to stay overnight or drive through or whatever it is. We won't make a special place. You can if you wish of course, but none is bound, and then we'll try to be in Seattle by noon, probably in the afternoon, and most likely the place to meet will be at Andy's. Isn't that the best…; Doug, what do you think, at Andrew's?

Doug: Oh, I've never been there.

Mr. Nyland: Ron, what do you think; where's Ron?

Ron: Yes, I think that would be the place to meet.

Mr. Nyland: Good, and everybody should have that address and then a week in Seattle after that we'll be back by Sunday, Sunday morning there will be

again work. This coming Sunday you'll be own your on as far as I'm concerned, but the following Sunday all of us who want to work there come, we'll try to be back early in the morning, and let's consider that Sunday very important. I know that you will be in each other's way, but opportunities for that you don't get so easily and it is very nice to work together with a lot of people not knowing what they are doing and being in your way all the time and it gives you excellent opportunities to see yourself…how you really react with different people and how automatic you are, what you really are because you are, that as you know, ninety nine point nine percent very very seldom that you even have within sight the possibility of being awake and when you are, then you start to act on it, and when you are you fall back again into an ordinary state of unconsciousness.

About consciousness, I mean simply that we have in ordinary life what we use as brain. So try to make it an opportunity for yourself because I'll be here still for another couple of weeks after that, but the time is going very fast and we have to make plans because we have to organize a little bit so as to see that some of the things that we have started will be maintained, particularly regarding movements, of course, and also the kind of groups that we do have and what we perhaps may be able to do afterwards with a little bit of further organizing and whatever actually the requirements may be. I hope that tomorrow in Big Sur there will be some people there who might remain interested and it would be quite useful to have that kind of a contact.

As far as the experience here is concerned with the people from NY and those who have already been here and back from NY and Boston, the reactions of the kind of experience they had here are very good and I hope it will last. I hope also that it will stimulate some of us here to have much more contact with each other, because you have to organize over the summer time different kind of a trips together and to see how you are on such a trip, because when you meet, when you sit, of course you are quite meek, and nothing of the particular specialties, idiosyncrasies of your personality will come out. All you do is to sit and listen and perhaps can get in an argument. It's a very small part of yourself that is showing and when you are together on a trip camping, or even when you are working together, like at Clara Street, when you are physically engaged together and more or less dependent on each other, then certain tendencies will come out unnoticed, without your knowledge, because that's the habit, you can't help it, you can't prevent it, but you may be able to see it, and of course you will see it in others, and you will be critical about it because you thing your are so much better, and whatever there is of vanity and love of yourself and different kinds of criticism, what you think other people are and how you

compare, and this and that, and even if you make up your mind, making attempts to be much more honest you will see how difficult it is when you are together.

It is not a question that you then will be able to work better, you must understand that. The question of work is really quite a different kind of a thing. What you gather from working together is that you see yourself more, but you cannot see it impartially and usually what you do see is remembered, what you remember, very seldom that you will see it at the moment when it actually happens because it goes too fast, and then when you do see it you will immediately criticize it in some way or other or like it or dislike it and your emotions will play a part in it and of course it cannot be work. But at least you will get date, you will find out a little more about what you really are and, quite honestly, maybe sometimes much to your surprise, that you are really that way and you don't want to admit it, and still you will have to admit it, because you will see that it happens time and time again.

As far as work is concerned, you derive from gathering data a certain stimulus. You will see yourself and, as I say, you may not like all this what you see, or even if you like it you start to question it, if it is justified, and all the time there should be in you a definite wish of some kind. But that what you see of what you then of yourself observe, not what you observe of someone else, leave other people alone, they have their own particular world, it's none of your business and you are at the present time not in any kind of a condition to teach. All you can to is to tell them you are making attempts for yourself to want to work and sometimes it may become noticeable and then perhaps in that way they can profit, but don't take it on yourself to help someone else when you yourself are quite unconscious and you don't know very much about it.
One begins, there is something in one which of course, when a person is normal, that he wishes, there is no doubt that he wishes something, it depends a little bit where that wish is, on what particular plane, and the plane may be low. It may be a satisfaction of ordinary things in ordinary life, it may be a plane that one considers oneself important and you want respect, or maybe you want to do certain things for other people in order to derive some benefit for yourself. Very seldom that you really can love a person to such an extent that you don't want anything in return, and also when you want to distinguish yourself, or you have an idea that you want to produce certain things for the next generation or for admiration at the present time, but you are interested in yourself and you want to be recognized or you want to be a good friend, and sometimes you may wish to sacrifice certain things and the plane of that kind of wish, wherever these wishes come from, sometimes form your feelings,

sometimes a little deeper, sometimes maybe a wish for development of yourself, not in dexterity, not in something that you already partly know, and not in the direction of the development of any one of the three centers with which you are familiar.

You see, the desires for yourself can of course be that you want to be satisfactory as far as your body is concerned. Your body has many wishes and your feeling that it ought to be satisfied and your mind that you ought to embellish it, you want to develop it, you want to make it grow as much as you possibly can. All of that belongs to wishes of an ordinary plane, which of course, can be quite easily satisfied on this Earth, this kind of life that we now happen to lead, that of course, is important to us because we happen to be born here. But you see, it is still a low plane, it belongs to humanity as a whole, it belongs to a personality as he possibly can develop and even if he becomes an expert in any one of these three directions he still remains an ordinary kind of human person with a development, and sometimes an overdevelopment of whatever his ambitions may be or his talents, but there is as yet nothing that one could say that a person could be free from that what he is producing. Now perhaps, that is an important question because as long as I remain identified with anything that I do, I remain a human being bound to Earth, and again, the question comes up what is important for a person…should he consider himself always belonging to Earth, having to perform certain duties and perhaps obligations for himself, even including the maintenance of himself, feeding himself properly or utilizing his talents in the right way…Will it lead to anything that a man on Earth could do if he develops in that what is now his personality even to the acme of its possibilities…will he then fulfill his function as he is as a man, or will he only fulfill that what he is on Earth to the greatest possible extent?

It's a question of the definition and it's a question also of the realization for oneself what one really wants, because if man is what he is at the present time and if one pays attention mostly to that what he is physically and feelingly and whatever his mind is, the assumption is, of course, that if he improves all of it that he then finally will reach a state of freedom…if that is the aim of man. It is very [difficult] to say, because the different definitions of oneself are of course not always the same and the levels of being and satisfying one's desires in a general sense, of course, are quite different for different people and we make a distinction between that what man is at the present time, even if he is fully developed in an ordinary sense of the word of that what is allowable as far as the Earth is concerned, and that what could develop if a man considers potentialities within himself which are now latent and have to be developed in

a different kind of way because Mother Nature is not interested in that kind of development. I think this has to be quite clear that man is a dual person of which one is actual, as he exists, and the other is potential, therefore does not exist […?] and the existence potentially is really not an existence because it is not useful, it is not applicable in any particular way, and one cannot handle it as it were, because it is not there, it is not outgrown, it has a possibility for growing, of course, that is potentiality, but it is not actual.

And so we divide a man between that what he actually is and what he might become, and that the emphasis of a person's life is also twofold: that what he is responsible for [ ] in ordinary life on Earth, and that what he should and might become responsible for if he knows how to develop himself and change the potentialities into an actual existence.

This, of course, is called evolution of man. An assumption if quite obvious, that that what he is on Earth, he is not evolved then only to the extent that the Earth will allow him and cannot go further even than the atmosphere around the Earth, and that his ambitions may be that he ought to be able to live, almost I would say allegorically, on a plane of the planets or a plane of the sun. That of course, I say, is allegorical because it doesn't help us very much even if we fly to Venus or Mars because we are not as yet equipped to live there and there is nothing in man that is even comparable to that kind of a level of being as represented by the planets or by the sun. And then the question comes up what is in man that actually could be compared and that could grow out to that kind of a level, and if that is his potentiality, that then for him self he has to find a certain way by which it could develop.

So, these are the two things that one has to keep in mind; how am I as an ordinary man in life, using everything that is possible for me that is now partly potential but it has a chance of development as far as Earth is concerned to its greatest possibilities, and is there something that is not at the present time fed on Earth and only very seldom, and if in a general way we call them spiritual nature or spiritual form of this being; something that is located probably within a person's heart, but in any event might be associated with that what he breathes or air in a certain way if he could understand how to extract from the different kinds of foods which he now eats or which he now takes in, certain substances which at the present time are not digested. This whole question now simply comes back to what do I believe that a man is capable of. And, as I say, this is a matter of one's own definition, because it is entirely personal, and there is no prescription for it, and only that what one believes in as a possibility for oneself, as one studies or as one lives, as one feels and as

one associated with other people, whatever you listen to, whatever is written already, whatever is available as esoteric knowledge, of that what is alchemically known but never really considered, of that what we believe in as sometimes the existence of another world in which there may be a spiritual development about which we know very very little, and we start to know a little bit more because we have much more of an open mind and an attitude towards it that that perhaps in that kind of a direction if man actually has something that is similar to such possibilities that he then tries to discover what is in him that really could grow out into something that would be much more worthwhile. When I say much more worthwhile, I mean by that a different level of being which for him being on Earth as he is, would be higher, and you cannot avoid thinking about this and feeling about this in any particular religious sense, because somehow or other, that kind of an idea, not religion, but that what is via man's spiritual life if it were necessary for man to show that on Earth, or if Earth even gives the possibility for that kind of a development, or if for that possibility of growth one has to be in contact with higher beings…beings not living on this Earth but beings, let's say which are to some extent spread all over the universe and with which sometimes we may be in contact, and if were are not in contact that that what is within oneself is to some extent an assurance that certain things of that kind must exist, so that then the question of philosophy or religion is simply related to the conduct of a man's life, the expenditures of all his energies, how he maintains it, and to find a way by which he could develop that what is now potential.

And you know Gurdjieff considers the potentialities of man, that he is at the present time as he is, he is as Mother Nature. I call that Mother Nature all the time, which is the conditions on Earth which are allowable for man. That man being subject constantly to this law of gravity, as far as his physical existence is concerned, and if there is a law of gravity it is applied to psychological states, and that that law will not allow any man to fly away from Earth or even to develop in an ordinary normal natural sense. Certain things that will enable him to continue his life after this physical body dies, and that only if he has a certain means or knowledge of what to do about it, that then in his ordinary activities in daily life he ought to be able to acquire enough data in the first place [?] when the utilization of such data for the purpose of further growth, and gradually develop in him something that could become free even when his physical body dies. And the whole series, as far as Gurdjieff is concerned, is of course based on the fact that man as he is now has such potentialities, such possibilities, perhaps the probability of those who really wish to work, and maybe actuality of an existence of certain people who can reach by real effort the state in which there might be the possibility of further

growing, that growing out or evolving, that what is now in them and is there and could develop provided that proper conditions were created for.

All of this you can consider completely without making any cognizance of religion or a God or His Endlessness, but it is much easier if you see it as a totality of all life existing, of which the Earth happens to be just a little part, but temporarily life exists in the [form] of humanity. And it is much more logical to assume that the life must exist, of course, in different parts of the Universe as a whole, and that the whole idea of Endlessness [need] mean and must mean that it exists at the present time everywhere and [ ]. And that for Man, his particular task would be that gradually out of this tremendous quality of material, which is now presented to him, and through which he has to live and which affects him and which to some extent is binding him to Earth, to a great extent he allows himself to be bound and to remain that way. But sometimes, in some people, the idea must occur: How can we have hope of ever freeing ourselves from this kind of bondage? We tried, of course, in many different ways and we hope that sometimes [thy] creation of certain things which to not exist, but which come into being because we spend the time and energy and thought and feeling on them that they then by themselves will give an image so that we could have the continued desire to become free if freedom is really the keyword that ought to be used for it. It is not prayer, it is not contact with a higher level of being unless that higher being can tell us what to do, and neither is it a statement of the conditions and a description of conditions on Earth; how they are and how bad they are and how they prevent us, because we can talk about that from now until doomsday how difficult life is and what really is the cause of it, perhaps we don't know but we find it ourselves, pragmatically speaking, that there is something that holds us back and that perhaps sometimes it is called selfishness or vanity and sometimes it may be conditions in which we happen to live, sometimes associations with other people. Sometimes it is as if even if one wishes to become free and one prays for it that such a prayer is not heard because it may be that it is not the right kind of prayer and maybe we don't know really what to ask for.

The condition, as Gurdjieff describes it, of course is, as we are on Earth is only a state, a certain state of consciousness, we call it unconscious because there's a possibility of a more of a conscious state compared to what we have here, and it is unconscious changing over into a form of consciousness… Again, I say if man knew how to get there, would then compare to the state of unconscious as we are, of which we at the present time know two kinds; ordinary physical sleep and another a waking sleeping state, but above that is in the direction of further evolution , there is another level which he calls then

self-consciousness and above that again would be another level of cosmic consciousness. So you see also these terms are not quite correct because if consciousness exists it exists also eternally and everywhere, there should not be any distinction between that what is now ordinary sleep and sleep as we know it in daily life and sleep without this particular identification with ourselves or bondage in the form of this kind of a body and also the state of cosmic consciousness. They are not separated from the totality of all consciousness existing the same way as life, if life is forever and ever without end, never should be separated and be put into different, you might say it, compartments, and at the same time this is the condition which we find that man is represented as a man or animals or plants or forms of life which exist and which we acknowledge perhaps to some extent that what exists even in minerals or in forms of what we now call inert matter, they still represent a low form of life existing simply because it exists.

That all of that has a form and that it is put into a form by ordinary that what we call natural processes, and that really when we talk about that what is infinity that we at all times use finite words in order to define it and it is extremely difficult of our minds, and sometimes not as difficult for one's real feelings, to be able to conceive of the possibility of everything existing everywhere and always as we say God, as His Endlessness would exist, and if we have any belief in the terms omnipresence, or omniscience or omnipotence. And the question now is again is man actually able to conceive or even to experience such concepts and the second question is, is man entitled to it, because there must be a reason why man is on Earth and perhaps that reason is to help man exist and being put in the form of a human being that that life temporarily is separated from all life simply in the form of a man, that then if man dies that form of life can again be united with all existing life. This is a theory, we don't know it, every once in a while a theory is like a working hypothesis, we simply assume it but it is not an action as yet until all possibilities have been exploited and everything has been considered from all possible angles and that the result finally has become absolute. We are quite a distance away from that and so far we have to work with whatever we've got and be our nature and our mind and feelings limited that at the present time that even the thought of such a possibility of a concept even if we don't experience it already would be worthwhile for a man to have hope, naturally a belief that if he only could find the key that would open a particular door to eternity that he then could step in and at such a time be completely free from all manifestations. This whole question now…does infinity exist and to what extent can we actually describe it and if we try to describe it don't we have to use finite terms because that is the limitations of ourselves.

You see, as ordinary men we are limited, regardless of whatever we feel we can develop in an ordinary sense, the limitations are inherent because we are living on Earth. This happens to be that kind of a fact, and I think the more we can acknowledge it, the more the less we will be surprised when sometimes certain things are attempted that they fail. That is, that we need not be surprised if we actually know that that is the normal condition and that if man could develop and become free from what he is now that then he has to develop some form of a body which can be free from the law of Earth, the different laws, that is the gravity law and the psychological law, and for that reason perhaps that we should have a container which is less dense, more ethereal and perhaps spiritual in nature, and because of that this kind of a freedom which man now experiences, whatever there is of him at the end of his physical life, that then he leaves this and to that what continues to exist is not any longer subject to the laws of ordinary existence regarding the body.

Of course, it is a very logical assumption that this must be the case because any other theory will run into difficulties of explaining all the facts. At the same time, if we assume this, it doesn't mean that it solves all the problems for us at the present time the way they ought to be solved but at least there is a hope that somehow, sooner or later, with enough intelligent work, and I call it intelligent now, that is the know how of how to work and how to free oneself, that then maybe there will be a possibility for man really to understand what is the meaning of the aim of his existence and perhaps he then can see why he was born and why he had to live his life on Earth the way it has been meted out to him or the way he had to live it because it happened to be the way he happened to be born, where or how or with what kind of equipment.

So, you see, this becomes now a life problem … how to become free … and of course, if one puts it that way, one has to be fully convinced that one is bound. What binds us … I can say, of course, unconsciousness; we can also say habits, we can also say certain desires of a lower level which remain on that level without any aspiration towards a higher level and the answer naturally for that would be to try to eliminate all these things which are now in the way and which could from the standpoint of evolution be considered obstacles. How can I eliminate them because I have no power about the conditions of ordinary life as I happen to live it, and then only within a very very small circle, and that the only world that I can actually start to manage is the world of myself, that is if there is a possibility for me to understand myself for what I really am, and if I can see that in this there might be the possibility of further growth? Again, I have to see to what extent I am bound with myself the way I am, even if my ordinary physical body binds me, that also I am bound by the way I think and

by the way I feel, and that many times, that what I now consider my own, of course, is not my own at all; it is something that has already been lived before me and that I simply have taken because I have read about it, I have felt, I have seen certain things I have associated with, I have built up certain things within myself which, of course, I now consider myself since I say I have spent energy for it and at the same time it has become quite crystallized within me.

If man is free, he would not be interested in the differences between good and evil on Earth; he would not be interested in vices or virtue. He would take his life as it is, and accept it the way it is without any further criticism, because if life exists, all forms of life and whatever form it is put is acceptable from the standpoint of [life] hereafter or that what might be called God or Endless Father Creator.

Excuse me when I use religious terms, because even if you don't use them, there is exactly the same kind of a concept in yourself for which you use your own words that what a man is essentially and that what he really knows to exist and sometimes it gives him his inner 'I,' that is, it is as if at a certain time there is a certain insight, a realization of the possibility of his real existence without any particular description for himself or without even being able to explain it in any kind of a terminology, but nevertheless this existence for him is real and he knows that that is his life.

Gurdjieff would call it Magnetic Center, as something that exists within each man as a form of life within, not being bound, but covered up at the present time, and that the problem of life for man as he is on Earth is really to take the responsibility for that with which he finds himself, and then tries by all kind of means which are available to him to free it and to put in such a way that it actually could leave him if it is necessary for that form of life to leave him, so that the whole problem of death could be solved if one could experience and undergo a certain development here in this lifetime so that death can lose its sting and not be a menace and not a danger and that in reality that kind of changing over from a physical body into a spiritual body simply means an entrance into some other kind of a world of which we, at the present time, know very little.

Religiously, of course, we do know certain things and we also use terminology for that and many religions are of course based on it, but the question always is in any religion or philosophy …what do I do, how can I get there, what is there if I read the Bible or the Zendavesta or Islamic literature or even Buddha, and so forth… What is there for me as I actually with my limited

mind and my feeling, even the way it is, can understand or even can feel and then in accordance with what I now understand and feel actually do whatever is required.

You see, the concept that we have to introduce when we talk about different levels of being is, of course, this question of subjectivity and objectivity, because if freedom is really an aim then the freedom has to be from subjectivity, whatever is now subjective and whatever now is represented on Earth as we are ourselves, and we consider ourselves subjective human beings, then that what would give us freedom is exactly that we cease to be the human being as we are, and that nevertheless that what is life could take on a different kind of a form or at least manifest itself on a different kind of a plane, where there is not this subjectivity and the term simply when we say objectivity simply means a separation from that what is at the present time in existence to that what is for us still potential and towards which we wish to go, and in general way we say then objective is that what is more, us use again the term, godlike or at least at a different level where we ultimately wish to be united or which mystically we always hope that somehow or other God will smile on us and take us by the hand and lead us into heaven. Each person for himself has to face that particular kind of a question without any fail, that is, you may not wish to do it in your lifetime, then you face it when you die. It doesn't make any difference because that question is going to be asked sometime where do you wish to go, what is your aim … because we are an entity now, like it or not, we are not someone else, we are a self-contained human being with a form of life in a certain way; how we express this life becomes our personality and now that will be asked as a question…what is this value of life for you now. And if you don't want to solve it solve it tomorrow, and if you don't want to do it tomorrow, wait until you die and then the question again will be asked.

Who will ask it? That what is represented by the totality of all life, if that wishes to have your form of life again united with it, or if it will allow for yourself a certain period in which there is a possibility of further growing in order to free yourself by means of efforts which you make under the guidance of that [what] which you then at that moment could understand in relation to the freedom which you should as a human being at the present time at least be interested in.

It is so idiotic that at the present time we have no interest [at the present time] in spiritual development, then only to a very small extent, and even if we do and claim that we are interested, we use terminology that is old and hackneyed, that has no more definite real life in it any longer because that what

we used to be has become dogmatic and we have lost the contact with that what I still call the doctrine of existence… that what is the essential value of all religions, of all philosophies, or that what is really essential in any art expression, or that what should be pursued in the direction of science. You see, we wish, whatever road we come from and wherever we are to go to the center of all things, all these roads will lead to one point, the point you might say which has an absolute value because it has no dimensions. At the same time it will give us the beginning of that kind of 'I' for oneself which is of a different kind of quality, and sometimes call it godlike because it is the only way by which we could approach what is really meant by God, and only that what we know within ourselves to exist and which at times has a certain freedom of which we become cognizant only at certain moments, the certain moments are called the moments which we do not forget, moments in which our ordinary functions stop just for a little while and then the realization of that kind of an existence that we still have, regardless of our functions not functioning, that realization of that kind of a moment which we do not forget becomes for us eternal.

Again, this whole question what is this life and why do we continue to wish it, because we wish it we want to continue with it, we protect it, we take care of it, we are at least normal persons not particularly sick, that we want to continue with our life and we want to continue to give it enough the body to sleep to give it enough material so that we can think, feel and also that we have enough to think about and that we are of course satisfied with and sometimes in very narrow limits and that sometimes we believe that the easiest way out in the line of least resistance is really the ideal for man and that the way we now technologically try to develop so many gadgets so that we don't have to do anything at all and just sit and hope that beautiful chickens will fly into our mouth … this of course is such idiocy and such nonsense because it does away with what man really in his inner being will feel that he knows that he has to do something about his living, that he knows that a certain point in his life there is something that then makes him realize that he has to take the responsibility for that what has been given to him and for which, of course, he was not responsible for at all but nevertheless with which he finds himself, that is his body, the way he is, the way he has to live on Earth, and that in the acceptance of that in taking the responsibility for the maintenance that he hopes then that his life will be as long as possible provided naturally that he doesn't get too sick and too tired of it.

These again are the questions, but you see, it is nothing else but a little bit of a material form which, of course, dies, and then of his feeling of his

emotions when they are beautiful and that what he likes to continue with and also protects them and then wants to create out of that certain things that, of course, are worthwhile and also that he hopes by means of his emotions to reach a higher level of being or at least have contact with that what he considers higher so that he can pray to it and that in that kind of a contact sometimes he has the idea that he might be united with it and goes into it or that his is worthy enough to receive from that what is a higher level that what really belongs to him as his birthright and that intellectually, of course, what he loves to do is have an understanding instead of knowledge.

How will man reach it to become objective, because if subjectivity keeps him on Earth if he could become objective he would be free, and again this question comes up, can man actually find a way, and if it exists, is he entitled to that kind of wisdom? That's a very serious question, because man is on Earth, and why is he here and why should he leave it. The responsibility of man of course is two-fold: he lives on Earth, like it or not, he has to take it, he has to take life as it is, he has no right to take the possibilities of his life as manifestation away, he cannot kill himself because he avoids then what may be required for his development and although theoretically you can say he would set his life free, there is not enough developed of his life that it could stand on its own feet. The problem is that man in his two-foldness has to take the responsibility for the life on Earth as he now lives and fulfill all the requirements which have been placed on him and that in that sense he pays his debt to Mother Nature, because Mother Nature exacts that from us, she wishes to be paid, she wishes to extract from us enough so that for the purposes of the continuation of Mother Nature as a whole on Earth, existing on Earth, existing in our Solar System, or in the Cosmic Ray in some place or other. There has to be a reason why Earth is the way it is and why the planets are the way they are and that mankind belonging to Earth has to fulfill the requirements which are inherent in the place of where Earth finds itself, and besides, that his aspiration that man has to wish to become free and to fulfill different kinds of functions and ultimately to find a place where he really belongs as a result of the recognition of that what is within him as his life, that for that he takes the responsibility of maintaining it, and to prepare himself in that what is now his prison, the possibility of freedom during his lifetime so that when he is set free that then he has wings. You see, this necessity of the duality of responsibility, how will he do it, by concentrating first and paying his debts to Mother Nature, or will he withdraw from Earth and shut himself up in an ivory tower and consider himself a writer or an artist, away from this life, should he go to an uninhibited island, should be he exclusive, should he feel that he has the

responsibility that God knows him and only him and that therefore all he has to do is to wait until God will call him.

You see, many of these things can come up in the life of a man and there is no way of judging who is right and who is wrong, and only for yourself you must know and that finally the solution to your own life has to be based on that what is your own conscience and to the extent this conscience is developed to the extent that also your mind has a certain understanding of the way things ought to be, that simply the fact of being born on Earth as man incurs in itself a responsibility for the maintenance of man and fulfills that what is required of him in the best way he can, and at the same time to try to develop by means of paying Mother Nature something that for him will give him a chance, you might say, to assume or to establish credit for the life hereafter.

Again, I use that kind of a term, you see, the life hereafter is not hereafter, it is now. If omniscience and omnipotence has any meaning it must be now, and otherwise it doesn't exist. If infinity doesn't exist [within] any finite form it doesn't exist. If time has a limitation it is no longer that kind of time which determines the existence of all things. I have to find in this kind of terminology to which I am used, have to be used to or have to use, in a general way to which I am limited because my mind and my feelings are limited, if I want to admit it, that then in that exertion of myself trying to uncover the veil so that the knowledge can be shown to me and that somehow or other I dare to enter and that then I will not die because I am not equipped [enough] to die, that now the responsibility is that while I am living on Earth I have to find a way of developing without neglecting the responsibilities I have as a man. This of course means that man should become much more complete than he is. Gurdjieff calls it harmonious simply because there isa balance then in man between the three different sections now fully [known] to its possibilities which are now potential and which Mother Nature will not allow to grow out but which Great Nature will allow because that is the realm outside of this Earth, that is the realm for us in our Solar System of the planets which within us are our emotions and that what is the Sun in our Solar System, which for us and within ourselves is our mind.

But you see, the mind is not developed because there's just a little bit of something that has been struck as a note 'do' and the possibility, the potentiality for what is the mind; what it should be is the totality of an octave, and how far we are removed simply by striking a note 'do' that we think we have the whole octave. We know that we don't know how to think, we only associate, we do a little bit of certain fact gathering, put them in the brain so that they become available in memory and every once in a while we have an

idea of putting certain things together and become an inventor and then what do we invent? Usually the gadgets for ordinary life.

Where is the invention for man of how to grow and become a real man, how could he be harmonious if he only has a couple of things developed and one thing, more or less, complete, and the rest more or less emotionally half way, intellectually at a very small and low level of existence. You see, you don't have to agree with this, you have to investigate it for yourself and have to be quite honest because as long as you believe that you have all the possibilities of man as he should be and that for you you think that a man is already harmonious or that he is constantly in balance and that he is at peace, you see that he has an easy way for himself of living, that he is balanced in the sense that he knows at any one time what to do, what to think and what to feel, and then, when he is compelled to do, that he then is able to select the right kind of words or the right kind of feelings and that he can control his thoughts and his feelings, and as a result that he can control his activity, that a man is able to do at any one time whatever is required in accordance with the necessities of the circumstances where he happens to live.

If a man is honest he knows he is not that at all, and he knows the he is constantly in that sense unconscious because much of the things that he does do is just mechanical and automatic behavior forms. We know that we have clichés, we have habits, we have all kinds of ways by which we lose our temper, by which we cannot control anything, not even an ordinary kind of a thought, that something comes up and we see it and by association with our ordinary sense organs we react immediately to anything that we experience. So, [let's don't] talk about a man being already complete or harmonious the way he is; he is not at all a man; he is sometimes much worse than a man; he is sometimes ordinary a kind of animal having only his particular physical body to satisfy, and that is because…

…we are educated that way; our whole trend of education, everything that we are concerned with; health of the body, health so that we can actually do this and that and the other, means of transportation to transport our body where is our interest at the present time, and the real possibility of a development of that what should become his brain, a real brain with thoughts, being able to think clearly for himself and to be original and not to associate or to take what someone else has already thought and to repeat all the different encyclopedias. Where is his own, where is his own experience, why does he limit himself and when he grows older he limits himself more and more because he doesn't want to be disturbed. Why is it that a man wishes to sleep,

why does he object to anyone poking him in the ribs and telling him to wake up?!

You see, these are the questions that must come up, and it has to come up constantly because it's the only motivation that you will have for wishing to work. As long as you consider yourself in a certain state of smugness that everything is already satisfied and all you have to do is to live a little longer and you will be blessed by God, he won't even know you because all you will remain is a little speck of dust and to that you will return and whatever there is of your feelings is still so associated with your body that it almost has not right of existence. I am not saying that there isn't a spiritual quality of man which continues to exist; of course it does, it would be idiotic to assume that that would die because that what is within one as feeling and a wish to continue to live and a desire for the maintenance of oneself that has a value and that is independent of that what is now subject to the laws of Earth, while, you might say, there is something that one can say in man that is a representation of God because life is in man and life is God and if he now could understand it and develop then what is the representation of that what is of a higher quality in him to its fullest possibilities, than such a man could then have a choice to continue to live on Earth, or if he wishes to free himself he could free himself at the time that he wants to give up his body.

There are many theories about that and, of course, all kinds of different kinds of interpretations and it doesn't matter very much because the problem remains; am I at the present time complete, if I am not, is there a chance for further completion, and if that exists…how…again, that's the direction.

Now, either we are interested in the possibility of the development of man in the sense that he becomes more spiritual, and by spiritual I mean now a different kind of body which is free from the limitations of the physical body, and again, it is logical to assume this, because if the direction is to a higher level of being and a higher plane than man at the present time, knowing that such a thing can exist, and having a thought or an idea that it ought to be possible for man, it would be idiotic to think that he can think about that without giving him the possibility of actualizing it somehow or other, and this of course is the key, the mystery to life, and that we can find in all kind of books hidden here and there, secret doctrines of some kind opening up only at certain times to initiates who want to go through the difficulties of actually sticking through it until finally they do discover that what is beyond all action. If one only wishes and is willing to sacrifice and many times these kinds of sacrifices will take one away from ordinary Earth and you go to a cloister and

you sit there and meditate or you spend the days as if they are always Sunday as if you should be in church all the time and at the same time you neglect your ordinary life, your relationships, everything that has been put on you and that you have made yourself because you have assumed a responsibility, you don't discharge them because you think it is better to be holy and to be in the presence of God and you miss entirely the reason why I have been born on this Earth. No one is entitled to leave this Earth unless he has paid, paid in full for his existence, paid in full to his father and mother who produced him, and who now, thank God, have been instrumental in the formation of that what is you and now when you take it you take also the responsibility that is inherent in the fact of being born and that having satisfied that reasonably, not sentimentally, and not because it was ordained; but because you wish, because you have a conscience…

… you develop a conscience now regarding yourself, the responsibility of working in some way or other to develop not only the material satisfactions, but that what is reality of your life.

That what is needed for that is the acknowledgment of the existence within oneself of what Gurdjieff calls Magnetic Center within, it is a central point of one's existence, it is the essence of one's essence, sometimes it is called quintessence, five times distilled, it is pure because it can exist by itself without any adjustment, without any fuss or feathers, it is God within one and it is the beginning of your conscience, it is that where inspiration ends and goes over into a state of quietness. And the other, that what we know it has to do with, that what is your enemy, that is time; time eats us and unless we know how to eat it we will never conquer it and the only way to eat it is to understand what it is and to know that time for us in our limited sense and that what we know with our minds is always dimensional and that the point of time for us non-dimensional would represent eternity and that the word we us for that is moment. These are the two things that are not of this world in man and they happen to be because man represents both that what he is as a human being and that what he is potentially, hoping some day to understand the relationship between that what is reality for him and that what is the totality of all existence outside and within him of which he is a part without knowing it.

One works then on oneself, one tries to introduce into subjectivity the different ideas of objectivity, of being objective, being free, being free from subjectivity, being free from the bondage of the body, being free from the bondage of feeling, being free from the bondage of intellectual association. This is the meaning of objectivity, the freedom from that kind of subjectivity

which is our personality and that has to be introduced at the time when everything of oneself is hundred percent subjective and only a very very small quantity of energy as represented by the real wish to unite with that what man could become as his God in developing that what is his consciousness into a state of self-respecting consciousness and that what man could develop as his conscience, real conscience within which could tell him without any doubt, so that there is between his consciousness and his conscience no conflict like there is at the present time between our mind and our feelings, and that as a result of that unity of purpose of the aim of knowing and of feeling emotionally involvement becoming committed to the possibility of an activity that as a logical result from those two there will be man having a will to be able to do. Work in itself, as you know, it's very small, very simple, it's extremely difficult because the surrounding is your enemy, your mind is your enemy, your feelings because they are stereotyped they are your enemy, your body is your enemy because it has it's wishes, the body and the feelings are associated, there is no chance of separating them. The mind cannot operate in any non-subjective manner.

You have to find something as a result of the wish that one really wants to become free and one really wants to understand why we are living here and really to understand and believe in the possibility that something could develop in man if and when he knows that then he has the firm desire to follow that particular road regardless of what is involved, regardless if it means that he will die to himself. You see, don't make a mistake about that because this question of objectivity, the question of going to a different kind of level of being, is not going to be that easy, it is not subject matter for a tea party, it is a serious question of your life, because your life is at stake. If you don't wish you will die. Gurdjieff would say that you will die like a dog, and of course, there is no reason to assume that you will die like a human being, all that will die is your body, your feeling, it has not had a chance, not enough to stand on its own feet, it is still too much dependent on the expressions of your body, it has not had even its own expression of an emotion standing on its own feet as an emotion.

You see, man doesn't know this; we think that we have feelings… Of course we do have them but they are immediately expressed in any form of behavior, the body takes over where the feelings should really have the possibility of standing on its own.

Try to find what is emotion without a wish to express it, what is really an emotional quality, what is there of man as he knows his emotions to be

without the desire to manifest them, can an emotion be by itself without expression and only as a rate of vibration, can man emotionally unite with that what is higher also of an emotional quality without involving himself and wishing for himself the benefit of that kind of unity, where is the prayer for the wish to unite without asking God to help us to do what we would like, where is the reality of not my will but Thine. I say seriously because we always wish, and this is the requirement of man in his lifetime to have desires because that is what gives him the motivating force for the wish to continue to live and he hopes that something can be accomplished, he aims for it I say at lower level or a little higher or whatever it may be all the time, he wishes for that what he believes it could exist for him and then when it is there he becomes, of course, identified with it and loves it because he is satisfied and it has fulfilled whatever his requirements may be, but it has not made him free, it has made him much more identified with that what he has produced or what so-called God may have given him or whatever he feels that was a necessity for himself satisfying that what is his desire in his subjective state without considering if it was good or not good for him. And, of course, what is good the only thing that is good is when one wakes up; everything else, regardless of whatever conditions on Earth is concerned from an objective view point, is absolutely the same. What's the difference when one looks at it from an eternal standpoint, subspecie eternitates, that I see it as if from above, and then because of that kind of a distance I don't even see distinctions any more because they are all the same to me for me the Earth becomes a speck, my body is just an instrument for living. But really, when I wish to see, when I wish to become cognizant of my own existence has to be by means of a mind which records facts as they are without any personal interpretation on my part, without any interference of my feeling, without any desire to like them or dislike them or to change them or to criticize them or to put them in a pigeon-hole and classify them and give them a name.

The existence by itself does not require anything of that kind as far as Earth is concerned everything is the same because it is all subjective, from an objective standpoint. That what I am, I have to learn to accept myself the way I am now and not the way I wish to be because what do I know of what I should be because I am limited in my knowledge and sometimes that what I wish is simply the satisfaction of the moment. How can I say that I know, that I know that is absolute value to me if I wish to go toward absoluteness. I may not aim that high but at least when I say objective or at least when I say freedom it has to be freedom from something that now binds me and my subjectivity binds me constantly. You see, I emphasize this kind of thing because it is an entirely different state, it has nothing to do with the continuation of the existence of

myself as I am even if I improve it, even if I give it all kind of chemicals and drugs in order to expand it a little bit, it stays the same subjectively.

How do I get out of it? By the creation of something that is objective if there is the possibility of that kind of a creation, that then I wish to call that my 'I', if that 'I' has the attributes it has really the necessity of an existing in accordance with objective values and if then at that time that what I believe God to be is represented in the manifestations of 'I', and for me again this is limited because all I can think of that if I could record, if I could be an instrument which simply happens to be observant to that what I am that all I can at the present time ascribe to 'I' is the ability to record that what is a fact truthfully. But that in essence becomes objective. I cannot determine as yet what 'I' would have to be, 'I' for me as a representation of God naturally would have all the qualities of that what I now ascribe God to be or believe in, and how can I describe it when I in my subjective way am constantly influenced by my own little wishes. It is very difficult to know what 'I' should be, but I can start because I know that it has to have one quality, it has to be impartial, that I know, so that what I now observe, and I observe myself because I cannot observe others, then only that what I get as value what may be others to be is of no use to me because it is not my experience.

So you see, the limitations now in the beginning for work, it has to be in the direction of fulfillment of certain requirements, because if they are not there then there can never be an 'I.' It has to be observant; I mean by that it has to be alert, it has to notice, 'I' has to record, 'I' has to have something I call a visual organ, but it is not a visual organ because you see this recording of this 'I,' this little telescope, has to be in such a way that it is instantaneous and the only way by which I can imagine that is by comparing that to intuition, to intuitive values, to that what is recorded at the moment when it happens, then it is there as a replica of an image which becomes for me a fact, when it is recorded on that what its then memory for 'I.'

Again, these are difficult terms or concepts. 'I' has to be in existence observing myself – it – my body – in its manifestations. I leave the others alone because I cannot observe very well a feeling when I have to be impartial and I cannot really understand simultaneity, the living in the moment, when I am interested in a thought process because my thoughts, my mental functions, it is not at all instantaneous, it is always based on anticipation or memory, it never lives in the moment so I have the difficulty when I should develop that I apply it to something that is at least a little bit more neutral in behavioral forms of myself. My body is exactly the same as the telescope directed on Mars and

watching what takes place on Earth. The Earth is my body, it is the behavior of that what is with mountains and rivers all the habitual ways, all that what mind things the body is and sometimes is right and sometimes is wrong. Now 'I' has to record that what actually takes place and what actually is there and has to accept it for the way it is without having any interference from my feelings as liking it or wishing to change it. This is the difficulty. The observation has to become an impartial one, then I call it as a result of the existence of 'I' which now records it, a moment of being awake.

But you see, this awakeness does not continue because the moment for me as a moment is very strange, it is not time, it is an existence without any dimension and that therefore in the beginning I have to change the word awakening into that what is only an awareness, as if it is a flash of seeing at a time impartially, again seeing in the sense of real observation of that what is there – lightening – lightening which lights up the country at one moment and everything becomes clear. For me awareness is that kind of an experience, if it could be continued, if these attempts are continued to be made against all the difficulties which the mind and the feeling will present, that my effort is strong enough, that my wish is strong enough, that my real desire to want to acquire and to accumulate truthful facts about myself, I hope then that because of this accumulation I can see the truth. This is really the question. Do I wish to see the truth, am I willing to submit to whatever is truthful as a fact, it is real science for me because in science I must accept truth, not the interpretation that would be an explaining of it, but a fact of existence for myself as reality, that is a scientific fact and there is no further question about it. When it is has once this particular axiomatic value this is where the hypothesis changes over into an axiom, into that what is reality as truth without any further possibility of anyone denying it.

Objectivity means the acceptance by everyone without any difference, that what exists as a fact. That's the definition of objective art for instance. We are not there naturally because Mother Nature does not allow it; we live in a different world, hoping for the existence of it and gradually trying to get experience which confirms for us that such a possibility actually can exist as an experience, infallibly, without any question of doubt.

Now this is Work, and now you wish to wake up, and now you wish to become conscious, and now you wish to live on the different plane of self consciousness, and now you wish to continue with your ordinary life as it is and you wish to pay and you wish now to use your life as it is for the purpose of a development of that what isn't as yet so that in this kind of payment to

Mother Nature and doing it correctly you can then at the same time, not having to withdraw into any kind of a church or into the ivory tower or a cloister or somewhere, but in the midst of your ordinary life, to try to develop that particular kind of a faculty with which then this I can start its own life of developing so that the aim of this objectivity actually could remain in existence and become, to some extent you might even say, personalized, so that it is able for us to have some use of it that then at that proper time this 'I' could start to function normally like a human being should function normally or like God on Earth would function normally so that then this 'I' would tell as a guide what is right and what is wrong; what from the standpoint of objectivity has a right of existing and that what from the standpoint of subjectivity sometimes will have to be eliminated because at the end it will be destroyed anyhow as far as we are concerned.

So you see, this assurance of being able to find that particular essential essence within oneself which then can become permanent, that is, that what always will remain in existence and not be any further subject to the laws of destruction as we know them on Earth, but that they have a certain quality belonging in its density value to a higher level of being where things are, I call them, spiritual or ethereal, or at least where they don't have to take on the form with which we are so familiar, and that although there is a manifestation of a certain kind belonging to that kind of a level and although there is this objectivity which perhaps is not part is partially only fulfilled, not as yet complete, and that undoubtedly there are different levels of being until finally probably the absolute could be reached or that the understanding of the absolute as being now can be understood in its proper sense. All of that it has to do with a further possible evolution of man and there is nothing to do with the present time, with the first step that hast to be taken in order to gather data about oneself as truthfully as one can make them so that when with this I can continue to grow, when it has more grown up, when it has attributes of its own, when it actually is functioning correctly, it is not only recording but also becomes interested in that where you might say it came from as being created by that what is really in the highest possible values of myself that then the obligation of this 'I' is again to return and it becomes then as if this kind of spiritual value starts to speak through me as an ordinary person, as if that what is spirit uses me as a medium for telling the world of Earth what is what regarding time and eternity.

This is the function of 'I,' this will of course, if it continues and if constantly under the influence of this kind of a higher value that what is my personality now becoming subject to that kind of an influence will gradually

change and of course, will adapt itself to the condition belonging to a different form of life and that in that then this 'I' changing my personality into an individuality, becoming then as it were, an image of God as God is, not dragging God down to the level of where I am, and consider him a human being sitting on a throne. The realization of that kind of eternity, that kind of experience, this formation of 'I,' this is the quintessence of Gurdjieff's Work; this is the sole reason why there is the possibility of telling a person what to do because he has Work, and his work is the creation of that objective faculty developing into a full grown telescope with the observer and ultimately with the object that the only and the sole object in its own life as 'I' representing then God on Earth.

This is the reality that man should try to find and if the wishes and his wish is fervent enough and if that whatever his wish is connected with what he knows to be and in his posture indicates that what he really wishes to sacrifice for the purpose of further understanding, this is a prayer in which all three centers of man as he is and as he might find himself can be untied in such a prayer will be heard because it is pure. The purity, that what is sincerity, that what is seriousness, that what is honesty, that belongs to one's conscience, that belongs ultimately the voice of God. It is not God, it is only a representation of God within one, but there is a possibility of gradually out of this tremendous stupid kind of life that we happen to lead to distill certain things that more and more will take on an eternal value, and ethereal value, a real value of that what really exists, and to be able then to leave and to live there even if one continues to exist in this body. Such are the aims, naturally the solution to one's life, why do I exist? In order to serve what? To help maintain the universe, to be for my fellow man what I should be, to love them or to tell them and to help to tell them how to work, to see what they can do and what they could believe and to give them hope because of course there is hope, because that possibility is for each man.

This kind of possibility exists because why should it be limited, it doesn't mean that it will be the actuality, very far from it, because humanity was not built that way, humanity was not built as one ['I' or eye?] or as one organ of heart; it has different functions to fulfill even on Earth, and there will be many many human beings which will still be supporting cells for the totality of all life existing as mankind, including even animal and the plant kingdom. One's aim in one's life to find this, and to know at each time, to be reminded and each time to try to remember oneself, one's real self, to be able to know that what one is in reality, that what one used to be when young and not spoiled as yet, that was the reality of life then just starting, without having yet an

atmosphere of protection and being of course vulnerable and being very much like a white sheet of paper on which many things have been written ever since because of education and well-meaning people. To discover this again, to find out where is it that what is now covering our real conscience, our real stat, our real essence, to make it transparent again so that the rays from the sun can actually penetrate and give it light in reality then develop because of the warmth, the benevolence that it will have for the wish to sense that what is now closed in and has receded like Atlantis, to bring it up again to the surface of the Earth, to be able to live in that kind of life if one wishes, without being ashamed to tell and to show and to manifest that kind of reality of oneself because that is as real man should be and then as I say to be able really to think and to consider, really to make acknowledgment of all things existing, sometimes perhaps one's fellow man as brothers and sisters, perhaps sometimes not as sentimental as that, but in any event as a form of life which they to their extent and whatever their understanding can be of their own limitedness, of their mechanicality, to try to tell the possibility of being awake exists. Why not wish to try, why not have the desire to be able to see if it is a possibility for you to live in accordance with that kind of a golden rule?

You see, these of course, are aims, how to love one, how to love each other, how to be really loving towards mankind, how to understand the position of God within one, how to understand man in relation to his own God, of that what is this would now for us as opportunity, to live in preparation not for heaven but to bring heaven on Earth within, to seek the kingdom of heaven that is that what is atonement, to become one, that what gives freedom, that what could redeem one, that what is Christ within, that what could be for one the solution for one's life, and that then having thought that and having come in contact with it and becoming influenced by it, that then all things will be added unto one. These realities we must face, it doesn't matter I say again if you don't like it or want to postpone it, it is the fact of your death exactly the same as the fact of being born has produced you into this world which now you have to face. There is no turning back any more, you cannot undo that what was the responsibility of someone else. You find yourself with your life as it is and you can become responsible also if you wish and if you don't, O.K, then you don't, and that is your life and nobody will ask you for an accounting but you will still be under the law of having once been born and this you might call unfortunate because it was not your wish, now making it your wish you are still under the obligation to free yourself and if you don't understand it you are not free.

If you think you are free, all of this talk, all of this Gurdjieffian ideas cannot have any meaning for you and you can continue on your merry life the way you wish, singing and dancing through life, because tomorrow we die. It doesn't make any difference as far as God is concerned because God is not served by those who are unconscious, only Mother Nature, and she is only a little part of the totality of all things happening to be on Earth and limited to Earth. That's her place and she will never leave it, but that what man is, the acme of creation, he has been given for some reason or other, who knows why, the possibility of an insight in the possibility of all things. He has been given an aspiration to try to place himself in the relation to his fellow man. It has been given to him to have inspiration, that is, the realization of the inner life in himself, of an acknowledgment of that kind of an existence, and he has been given the possibility of a viewpoint, standing on the line between unconscious and conscious; he has been permitted to see the Holy Land like Moses saw the Holy Land from the Mount Nebor. Why he was not allowed to go, that was his conscience and that was his religion, why we are not allowed to go, that is our conscience and our limitation. If they keep us in our habitual way of living and our wish to remain unconscious, the Holy Land will not be for us during this lifetime, but if we are willing to leave that what now binds us and that, regardless of the cost, we will wish to continue to grow, then with that kind of prayer coming from all three centers of man his wish will be granted and there will be a possibility for him, steadily by working honestly and seriously in that what he now can consider his wish for objectivity to become aware and awake, he will, whatever there is of him, enter into an area of consciousness ultimately understanding that what not only is his requirement but is his purpose and aim and what is the requirement of His Endlessness for him.

I hope you excuse me that I don't answer questions, we can always do that, there will be enough of that kind of meeting, but you have to understand the level where your questions have to come from, they have to be real, they have to be of concern to you and a concern can only come when there is a little conscience in relation to that what you know of yourself and what you know yourself to be and that it is really in you some kind of disgust or a cry wishing why should I stay unconscious, why is it for me that I have not been given…

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Esalen Institute, Big Sur Hot Springs

Person: Make yourself at home and to everybody who doesn't know Mr. Nyland the few words I say in introduction he promised to contradict so I'll simply say that Mr. Nyland is regarded by many people as the foremost exponent of Gurdjieff's thought here in the United States although there are different viewpoints about how Gurdjieff's work should be taught. Mr. Nyland himself is also very well know as a consciousness expander pianist.

Mr. Nyland: Good thing that doesn't go on the mike.

Person: And as a friend of many, a friend of some of our friends - Gunther Weil - and Tom Record who used to work here, are both students of Mr. Nyland's so he comes here with some advance preparation or some advance notice. Mr. Nyland you want to carry on from there?

Mr. Nyland: Now I can carry on from there and contradict this expanding consciousness pianist or whatever it was. One thing one has to be very careful is really to use exact terms. And whenever now we talk about expanding consciousness it's quite the wrong thing to be used in connection with the ideas of Gurdjieff. I think what we should do because I don't know practically only those from Berkeley and New York but I don't know anyone of you and I don't know where you're living or what your particular thoughts are and what particular approach you might have towards Gurdjieff or perhaps nothing at all.

And it would be useful if I would know something of that because then we can link it up with what may be in your mind about the ideas of Gurdjieff and you may have heard some things and maybe it's quite twisted or perhaps it is quite clear and you got stuck. So is there anyone who does know something about Gurdjieff? When I mentioned the name Gurdjieff someone said who is that. Well, it is too bad that some people don't know about him but, of course, I'm a little fanatic about that. Is anyone here interested and has been interested

in the ideas of Gurdjieff in anyway whatsoever? And then if you have been do you know anything and is there anything that you would like to talk about?

We can start with that. Because Gurdjieff and the ideas and books that he has written and different things that are known about him, of course, he's quite a controversial figure and there are many ideas of people who have written about him making statements some of which are quite untrue, of course, and also but the man was outspoken without any doubt and I think that each person who's interested in consciousness of any kind whatsoever or in the possibility of development or that what has to do with either psychology or philosophy and ultimately probably religion should know about him because I think that he is, he has something to say. That doesn't mean you can agree or have to agree but at least the viewpoint is a very definite one and it is different from many religions in that it gives quite something that one can do about whatever one feels or whatever one thinks.

So, from that standpoint it is important because he brings about a certain bridge between theory or feeling, intellectual endeavor, arid trying to understand certain things in an intellectual sense and the actuality of putting it to practice and as such I think it is a little bit more unique than many other religions which many times will give you an idea what you ought to do without telling you how to do it. So, I think it is necessary, from my standpoint, of course, that people at least should know about the existence of the man who has lived. He's dead now as you know. One of the most important pupils was Ouspensky probably you know his name because he was a kind of a person who had a right of being called a little celebrity in his particular field. And when a person like that would spend several years with Gurdjieff, there must be something there that he derived from it. And, of course, there have been many others who at the time visited Gurdjieff in Fontainebleau and Paris after the long trips that he had taken and finally came from Russia through Germany and settled down in Fontainebleau and then founded the Institute for the Harmonious Development of Man.

This is already quite some time ago because that was started around 1921 and Gurdjieff died in 1949. So already dead for quite some time, the ideas are still alive. Perhaps strange to say. But there is a vitality in the ideas as a whole which I think could appeal to certain people who are looking for something and not knowing exactly what direction to look. Now maybe you have some questions otherwise it will become like a lecture and I don't really like lectures. Questions and answers, the things that you have and may have in

your mind that you know about and perhaps you would like to talk about it. Has any one questions?

Questioner: (Unclear phrase) exercises to bring consciousness and you mentioned about how. Can you expand on this direction?

Mr. Nyland: Well, it has to do in the first place with a knowledge of one's self because if you want to expand, I object to the word, but if you want to evolve which is probably a better word, you have to know where you start from. And the idea is that if I try to find out what I really am by means of a certain form of self-knowledge that the way I now look at myself and what I think of myself or see or that what I feel is very often not exactly the truth because very many times when I happen to think and I try to justify myself or by certain associations I think that I am better than I am or sometimes worse than I am. If I'm interested in building something that has permanency, it has to be based on something that is absolute and the difficulty for a man as he lives on Earth is to have absolute values, because much of us and that what we know and what we have as knowledge or gathered as data about ourselves I think is quite dependent on the personal interpretation and in order to get to the real value of things in their truthful form one would have to have many different interpretations you might say add them up and then divide them by the number and then you would get an average and that average would never apply to any one person in particular.

So I think the problem that a man first has, is to find out what he really is and that he has an absolute basis for knowing that the facts about himself are exactly that way and not different and not subject to any interpretation either by himself or by someone else as an opinion of him. I think it is also necessary that one has useful data about one's self and enough of them to be able to work with it. If I gather enough data about myself, different aspects, different ways of motivations, different kinds of feelings, different ways of how my intellect functions and at what time such intellect or such a feeling stops and cannot go any further. That what one is as far as the physical body is concerned with the different organs for different functions that then this particular development has to be based on that what I know to be a fact for myself. I say truthful or perhaps absolute if that could be reached. Then with the use of that what I know as data, I would have to do some kind of work in order to develop them further and then the question comes up how will I develop myself as I am and as I'm living on Earth now to the extent that I would like to evolve further with what I have under the assumption, of course, that that is a potentiality for myself and that I have to have the knowledge of how to manipulate it or what

to do about it. So the question then is if I live on earth and I'm now subject to certain forms of natural law that then I'm dependent on that and I stay within that framework as long as I remain a man on Earth in a subjective situation. And that if I wish to evolve it will not be in any direction of a further development of any one of the so called three centers of man but there has to be an introduction of something that is unusual because it should not be of a value belonging to this Earth.

It's a question now of what I consider evolution. Is it a question for me to live on Earth as well as I can to become a good man and in every respect, if I possibly could, to control myself and to be able to know what to do or how to think or how to feel or is it possible for man as he is on Earth to develop that by means of what he has at the present time, even if that would become a further development of himself in any one of the three centers and by centers I mean the physical center, the body, that what is his feeling center, which takes care of his emotions and that what is his intellect which is his mental or his thought apparatus. You see the examples, of course, for that are a fakir or a monk or a yogi. And each one of them can develop to its greatest possible development and thereby reach a certain level which is not of this Earth, you might say away from this Earth and in contact with a certain level of existence above him. Or if it is above him it is at least away from Earth, it may not be above but it may have a characteristic of a different kind of a quality and usually one indicates that by saying that it is more spiritual and perhaps even more intellectually or at least leading to more understanding and that therefore any one of these three so called ordinary ways of man by means of a physical development to the greatest extent or emotionally or intellectually will go at the expense of any one of the other two.

The aim of Gurdjieff is to make man into a harmonious man with a fully developed three centers the way they are at the present time actual and potential, to develop the potentialities to its full-grownness and that then a harmonious man would be a person in which these three possibilities can be united at will and at times then produce a harmonious form of manifestation. Saying it in a few other words, if man is made up of a physical body, that what he is now emotionally is only part of the possibility which he has as making within himself an emotional body. And that also intellectually he's not sufficiently developed and what would be required for him is by certain means to develop his intellectual body. Sometimes spiritual body, of course, is called his spirit or his emotions or as Gurdjieff calls it Kesdjanian body and that what is called intellectual body sometimes compared to the word Soul of a man. That ultimate aim for man if he understands his particular purpose in life on

Earth is that they should have a possibility of developing that and in that way satisfy that what is his Conscience or at least find his place as far as the rest of the world and perhaps based on a universal quality where he really belongs and that he satisfies the question for himself of knowing why he really is alive.

Now the question of how to do it simply means that any development in the direction of the three centers will not lead to anything else but a further development without reaching a higher level since it all will remain subjective and it will never enable man to get away from Earth or rather that he fulfills himself on Earth in becoming harmonious as a man. Now one can quibble about that because if a mystic wishes to reach God he certainly will do it at the expense of some of the other centers. He may not be a man but he will reach what he aims at so that his relationship towards his God may be for him quite satisfactory but as far as the purpose why he was living on Earth, he may not reach that particular result. And there is nothing to say against that if one wishes, only Gurdjieff puts himself on the standpoint that man has a function to fulfill on Earth and that first he should try to become harmonious on Earth in paying for the debt which he has incurred when he was born or that happened to be because he happens to find himself alive and that in that kind of an endeavor he will reach a certain form of freedom which will enable him to continue to live even if his physical body dies.

It is simply a statement. One can agree with it or not but it doesn't mean that everybody would have to do it or that those who don't agree could not reach a certain state of consciousness, or a state of conscience or a state of a fakirism that would be very useful for them themselves. Only from my standpoint, they don't reach that in the road that is indicated simply by the fact that they happen to be on Earth and there must be a reason for that and that the only reason can be assumed to be that when they are born on Earth there is a reason for a fulfillment of that kind of a task or responsibility as a man and that he cannot get away from that even if he has the opportunity and also the freedom to do it, that it is not a question for man to be united with God but it is a question for him to evolve in such a way that naturally he would grow up to the level of whatever may be above or, again, away from Earth for such a man regardless of the different steps that may have to be taken as indicating different levels of development.

So you see it is a question of definition. If I now wish to become harmonious in the sense that Gurdjieff means it, it simply is that the acceptance of one's self as far as the physical body is concerned, of course, is complete because no one can add to the height of himself. He has stopped growing

physically. As far as his intellect is concerned, it's in its infancy and a man's mind at the present time is sufficient to be able to walk around on Earth but for the rest he can have beautiful thoughts about possibilities without having a chance of putting them to practice or to make them, you might say, crystallized in some form or other excepting perhaps a few who are inventive enough to be able to create with their minds certain conditions or visualize certain ideas and then make them concrete and then, of course, the application as far as Earth is concerned for the benefit of mankind, let's hope, or in any event to their own satisfaction.

Emotionally, I think, a person is a little bit more developed than he is intellectually and I think he has a set of feelings which are more or less for himself sufficiently complete to get along in this world. But when it comes to a possible emotional development of real Emotion, of that what really engages him completely and in which he, if necessary, could live without the benefit of his physical body, I think that is where the problem starts. Because as a man has his feelings and it is expressed, he always has to express it by means of his physical body and the manifestations of a man in a state of feeling or a state of Emotion can very seldom be separated from that what takes place when he is emotionally involved and that therefore the possible development emotionally for a man would be that he could learn to develop in such a way that his emotions can function independently of the other two centers and I mean by that the intellectual center or even his physical center.

So if that assumption is correct and if there is still this possibility of further evolution then many things can happen if a man knows how to go about it to develop that and that in that particular direction if he can he would become freer and freer from that what is already accomplished, that is his physical body and that then he gradually could live more in an emotional body or perhaps even in his intellectual. And it would satisfy his particular desire to be able to understand what is meant by his life on Earth as soon as he could get away from it and look at it impartially and that the functions of these newer bodies for man would be to enable him to become free gradually so that at the time when he dies he doesn't have to have the struggle freeing himself. It is really in that sense I think that Gurdjieff has much more meaning of a development of man while he is alive and when he has the opportunity of a physical body which can be used for that purpose. To use it for the fact in the first place to satisfy the demands of nature, which nature has placed on him, and in the second place to use it for the possible development of himself.

How to do it it's another question. If the difference between subjectivity and objectivity is not a question of ordinary terms but if objectivity really means anything non-subjective without defining it further then I have to know that whenever it is still subjective it is not fully objective and that the introduction at the present time into a subjective world of man may require certain things in a very small way but which has as a principle an objectivity which I more or less can guess at or at least which I can conceive and then try to put in practice in a very simple way without disturbing too much my ordinary subjectivity. So when I look: for that particular possibility the only way I can find it is by a certain section in my brain which is still more or less virgin field and which could develop in a mental sense and introduce into that an ability to be able to look at myself impartially. This is really what is required for a man because if he doesn't do that his mind will continue to function and usually interfered with with all kind of feelings and many times as a result of that what he thinks that he has to go into some form of activity, that a real intellect should be an intellect functioning only as a recording of facts and that the facts could become pure and his intellect purely functioning for the recording only which, of course, might involve when it is recorded, a memory so that I can recall it and also will give him at a certain time possible insight of that what might happen in the future and this time based on facts which he knows. So that the intellect is really the mainstay for a man in order to reach to a different level of objectivity and that by means of my mind I can think and I have a concept of what it would be to be objective and only in the terms of saying it is everything that is non-subjective.

So in fact now by trying to observe that what is subjective. And I usually will start with that what is the easiest because I don't want to become involved and the three requirements that have to be met in this particular kind of a method is that I observe, that something in me is observing me. To a certain extent there has to be a separation of some kind of certain things functioning independently of each other and that in the second place that as a result of the observation the facts that I acquire will have to be impartial regarding myself. I do this simply to be able to eliminate what may be a feeling or a like or a dislike on the part of myself whenever I observe anything that belongs to myself. And in the third place I have to understand that I don't want to associate in any way by means of memory with certain things that I already have received intellectually so that my intellect could function freely and not be dependent on that what is either memory or anticipation. So that in that sense this mind has to function in quite a different way from the way it now functions because all the different processes of a mental kind that take place, they are constantly dependent on time elements, either of the future or of the

past and if I really start to study myself I know that my mind is not capable of registering anything at the moment and it can be explained because a moment doesn't last and that therefore I have to use a thought process that belongs to that what becomes for me memory and is past. When it is in the future going through me at the present it is extremely difficult for me to live in the present to register it. And this I think is the greatest difficulty for that particular part of the mind to acquire that kind of faculty of a registration of a moment at the time when it does happen and I call it simply instantaneousness or simultaneity. And quite logically it is the only way by which I can get rid of time, time as I know it now, which is dimensional, into some kind of a form of a point, a point in time which for me in a moment which is non-dimensional and from my standpoint becomes objective and to some extent even absolute.

So you see it is that question - how can I now in ordinary life when I am living in a subjective way and everything surrounding me is subjective and I am totally subjective, introduce something that has not that quality of subjectivity and I'm up against that because in the beginning I have to assume that a certain objectivity can exist, even if it doesn't exist I assume as if it exists and I start to work with it so that gradually this as if existence goes over into the reality. And that is always the problem because as soon as I let off this particular, making this effort, then I fall back again into an ordinary subjective functioning and I know that that subjectivity is not what I want. I want objectivity and how to introduce it in myself so that that can have, you might say, a place and could continue to develop and nevertheless regardless of whatever the surrounding is which is objecting to it since it is all subjective and this kind of an idea of objectivity entering into my head in a certain place is always looked upon as an enemy. Because it doesn't want it.

The mind is satisfied the way it is and it doesn't want an intruder. And in the beginning you might consider as if the different functions of the mind and everything that goes on formulatory or pondering or hypothalamus or whatever it is that the mind is made up of, simply means that that is a little community by itself and the intruder as an objective faculty setting up his little telescope at a certain place simply is looked upon as some kind of a neighbor which they don't want. And whenever that happens it is like an enemy that even if the disagreement between all the different mental functions which surely are not all alike and they fight among themselves, whenever this little enemy comes in all of them band together and then for the time being try to throw him out and when he is out then they can continue to fight again amongst themselves.

And it's really that problem. Because I want to introduce something into the mind which is completely foreign to it. In the first place because the mental functions as I know it they are subjective, in the second place, I want to introduce the concept of a moment and mind is not capable and doesn't want it and is not interested and is restrained by Mother Nature even to think about it because Mother Nature doesn't want a black sheep. She wants the herd to be able to be here on Earth and to fulfill the functions on Earth and that means simply being born, living, becoming a converting station for food and all that for the maintenance of the rest of, let's call it the cosmic ray or the moon. Or in somehow or other to make it so that the Earth will stay at the place where it is and not have any foolish notions that it ought to become something else and as soon as any one on Earth as mankind starts to think about the possibility that they really shouldn't belong here but they want to go somewhere else and become interested in the problem of evolution, Mother Nature frowns on it because she doesn't want any disagreement among the people, they would just nice docile sheep who at the proper time can be slaughtered. So if this is the situation of man, and he starts to think now these so called black sheep thoughts that then, of course, he is up against a tremendous difficulty of the introducing of that form of objectivity in the world which is not only foreign but is animus.

How to do it. That is I have in my mind and sometimes in my heart a desire for freedom and there is a possibility of realizing that what is now me as my life has been put in me for some reason or other and I find myself in that kind of a condition which to some extent as far as life is concerned is unnatural to me because if life is all existing it should not have a measure and it should not be put into any kind of a form. And although this manifestation I call myself, as a human being and for the time being is functioning on earth it is not the logical way for life to actually to exist because life wants to manifest itself into the kind of a form, if necessary, and if it wishes it should unite with the totality of all life existing at will because there is no real reason why life, if life exists as God, should be not omnipresent unless God wishes to manifest himself into any kind of a form. So I first have to learn that that what I am now is not my doing and if I wish to take the responsibility of myself as I am manifesting that then I become responsible for my life as it is on Earth and I wish to take it at a certain time when I want that responsibility hoping then that in taking it I may be able to understand it better and at the proper time throw it away.

And that is the real desire of man to become free in that sense that he liberates that what really he is as life force and that his function would be

fulfilled if spiritually he could unite with the totality of all life and then at will manifest wherever it may be necessary. But that in this particular process, being put in this form of a human body that now he is subject to all the subjectivity of the human body and with that he won't get very far if he wants to develop the body to its highest possible development it still will remain his body. He wants freedom and the indication for that kind of freedom, of course, is logical because at the end of his life he dies and he is free and what remains after he dies that is still perhaps problematical but it's idiotic to assume that it disappears. Naturally it is there, it was there before he was born it certainly will be there after he isn't. So this temporary state of a function of a man as a man on Earth is only a very small matter compared to the totality of all the possibility for his own life even if that form of life keeps on carrying his name for a little while and that in this particular opportunity which is given to him to develop, he may be able to settle the different debts that are inherent in the fact of his manifestation and that his freedom ultimately would mean that he could become infinity. And this I think: is really the question that man has to face: Why is he on Earth and if he is on Earth what is his equipment that he can use in order to free himself as soon as he possibly can from Earth to solve the question of bondage and to find his place in the proper way so that that what is life and we call it now to some extent God or his Endlessness or that whatever is, to use another poetic term that is his All Father Merciful considering humanity for whatever may be their children and so forth that that what is now for man most important is that what is the beginning of his spiritual life and his development.

So it's not a question then of his outer world and the way he manifests, it then becomes a question what is his inner life and what is the value of it and what should he do with it because it is idiotic to think that it just happens to be there and after he dies physically that then for forty days it roams around the Earth a little bit and then disappears in the nether regions maybe at the planetary level. You see we have, of course, ideas and facts and experiments, we know a lot about mediumship and about clairvoyance and spiritual worlds and so forth surely gradually it gets into its proper place of being recognized as something that must exist against all the so- called wishes of the exact sciences and the different things that, of course, like Gurdjieff would call them Hasnamussian ideas of protesting against something that is new and cannot be understood as yet. But there are at the present time sufficient indication that there are many things we don't know, and that there are really, the more we start to know, the more we find out we don't know at all. So I think it's quite right that at the present time we become interested more and more into the possibilities of a conscious state and that man naturally being whatever he is

now belongs to that totality of all conscious states if life exists in all conditions as an omnipresence.

You see, introducing now this idea of objectivity in one's self when one is practically 100% subjective, I have to find out first what is the closest to the possibility of objectivity, I have two things in myself, one is I can conceive of a moment and sometimes I can actually experience it. This experience that I have of a moment is not my ordinary functions of my intellect or not even intuition. It is something that I realize I experience as something that exists in which I happen to exist and experience that without having a record in myself that is either intellectually or emotional. And this, of course, is true because we have moments in which certain conditions we know to exist in which our ordinary functions don't function at all. And all I know and usually by recollection is that that moment of existence has made for me a moment I will not forget because it has impressed me in a certain way quite different from my ordinary organic functions.

The second is that deep down in each person there is an essential essence which for him is his central point which he also knows at times is not only immovable but it is also permanent and whenever he talks about his real self that his search for that what he really is at times it can be compared to an inner I of oneself in which there is an insight and realization of an existence which many times one wishes to have and most of the time it is completely covered up. This what one calls simply essential essence, Gurdjieff calls Magnetic Center in order to indicate with that . . .

Questioner: What center?

Mr. Nyland: Magnetic Center. It simply means that the central point of the existence of one's self within, which is permanent because it is not movable and it always will be there regardless, you might say, it is the form of life in which the central point of a life force takes hold of a man from which he starts to grow and it is embryonic in the first place and it develops to a very small extent because that what develops as a man starts to grow when he is young and then grows older is a development on the periphery. And that becomes first his body and then a little bit of a feeling and even a smaller amount of his intellect and there is a man who has forgotten that he essentially was something else and that during the lifetime of a man from ordinary baby until he is grown up that that what is really himself and what we still call in a child uninhibited has receded to something inside which is not fed any longer and although it belongs to his spiritual life we have no particular interest in it because our

interests are more and more peripheral. We live on the surface, we live on the outside of ourselves as a thin little skin and we don't dare to go too far inside because we're afraid of it and that what would come out perhaps we wouldn't like very much. And that what we are essentially by covering it up we protect and it goes with the idea that we are in danger if we would expose it, it is in reality that we are not used to use it in any form whatsoever and that instead we have to substitute our ordinary manifestations.

Every once in a while it comes out in man. A good scientist knows this and a good philosopher who really is interested in that what is beyond all things, he has to touch it. Religion, of course, touches it because it is like the voice of God within one's self when one is in one's inner, inner chamber. And that what may be as a form of art at certain times one tries to put either on a canvas or in music or whatever it may be. That what is essentially really without knowing exactly what one wishes to express it in some form and again one is up against it. As soon as it becomes expressed it becomes subjective. As soon as it is subjective I want to pour into it something of my own instead of having an objective value and I'm up against this kind of creation although the intent and the principle is correct very often the result is not right and that a real artist constantly tries to see and find if he can find it and. sometimes he has it, he thinks he has it after a couple of days he's convinced it wasn't there yet and this is what keeps him going, this constantly searching for that what really should be, should enable him to give it if he were a man and he cannot because he is bound.

Take the lives of different artists, take Van Gogh for instance, as a man who represents at a certain time, this tremendous searching and against all kind of odds wishing to express that, then it becomes for him a certain painting and in that his soul is and still it's not satisfactory and finally at the end of his life he has to give up because he couldn't solve the problem. And it's a sad thing. And this is real suffering. If one wishes and one cannot. And that therefore for that kind of a problem which I feel that each person really should have as long as he is alive that he will want to find a way and a means in order to develop it and to bring it to the surface and not to be ashamed of it and in that sense if he could introduce this element of objectivity which has already a freedom from this Earth, if that could become manifested in his life now it would have the yeast element in it in being able to transform him to convert him into a real man. That is really the idea of Gurdjieff.

Questioner: You have some kind of body movement. Can you demonstrate?

Mr. Nyland: No, there are three different ways that Gurdjieff has used in order to develop the three centers simultaneously. You see the whole development you must now know that that what is the body is more or less complete. Whatever the wishes of the body are and whatever we think or feel about it is, of course, connected with. the other two centers so that the body itself is not free but it only is manipulated because of what I think and what I feel. That the body by itself has also certain wishes nevertheless the totality of the body remains as far as the body is concerned entirely subjective to itself and although it has to be maintained and has a few wishes of its own it is usually the instrument through which my mind manifests or my feeling manifests. So you might say it has not even a life of its own.

That what is my feeling is not sufficiently developed but it is so closely connected with. the body that whenever I say I feel it means that I describe a state of my body, physically. The intellect also has to be reached but in a different way because that what now is intellect and intellectual processes is mostly based on the memory and association, putting things in a certain way as that what I recognize as a form, classifying it, putting it in a pigeon hole and then having it available whenever I want to recall it. But originality of a thought, to be able to continue to think and not to go off into all kind of association, to stick with a particular subject and not be diverted by all kind of other thoughts that might come in and. interfere it's extremely difficult because I don't have that attention. When I start to think about one particular thing within two or three seconds I have other thoughts come in, which, of course, interfere and will take away energy from it. I want to concentrate, Ouspensky made this statement once, look at the small hand of a watch or the second hand of a watch, for how long can you concentrate without having any extraneous thoughts coming in and diverting you. Practically impossible. Half a second. Try to sit quietly, so-called meditate on God - all kind of thoughts will come in before you know it and you can't help it because that's the way the mind works.

Therefore, the question of development of any one of the centers is a little different for each center. There is already something more or less 100% as far as the body is concerned; if it is expressed in the form of an octave that what the body is is the do re mi fa sol la si, the si-do indicating the transition between physical living and physical death. The si-do is the moment of death, do is the beginning of a new scale. As far as the emotional body is concerned it's only do re mi. Fa is not bridged and the sol la si is completely nonexistent because for the emotional body it belongs to real Emotion and it belongs to a conscious area. As far as the intellectual body is concerned it only is a do, there

is a do struck at the point where the conscious area begins and the unconscious one ends and it is the possibility of a soul which would indicate the development in accordance with the scale as an octave, do re mi fa sol la si do, which doesn't exist at all in ordinary man.

So now the development that is necessary for man to go (unclear) whenever he wishes to become harmonious is regarding that what is now mind to give the mind certain things to do by means of which it could develop an intellectual and an objective faculty. This is one thing. We do that in many ways by means of a certain amount of theoretical knowledge describing a means of how to work on one's self. This work on one's self has to be practical as a thought which is clear to be applied into the activity of a human being as his physical body. For instance, if I say I wish to observe myself I have a thought of that what is now to be observed, and as the object of observation I use the manifestations of my physical body as it behaves without interfering or having any of my feeling or the rest of myself interfere with that kind of a process. So that for this method of wanting to observe one's self and the introduction of impartiality and the introduction of simultaneity I have to establish a relationship between a part of my mind functioning as clearly as possible regarding that what takes place as my body moves or behaves and being, you might say, forced in its activity of a dynamic nature by means of my wish to want to continue to work or to want to continue as we would say to wake up or to remain aware.

Let me explain those terms first. Awareness is an observation at a moment. Awakening is the continuation of such momentary awarenesses. They are mental processes but they have nothing to do with ordinary thought. They're completely different. In that sense now if I wish to work on myself my wish has to be to be awake. My wish can never be influenced by that what I would like to accomplish. As soon as I do that I introduce subjective elements and I have no right to tell what it's going to be if I don't know anything about the state of being awake; what it is and I only will know what it is when I'm there and when I then look I can then experience what it is to be in the state of being awake. Otherwise it is only surmise on my part living at the present time comparatively in the state of darkness or in the state of waking-sleeping state or in the state of unconsciousness trying to philosophize about what it would be if it were conscious. I will only know it by experience and then would be able to describe it if I reached a state of consciousness. So whenever I have a wish now to work I will never define what I want to accomplish and only to the extent that I want to reach a state of being awake and that all my wish can only be attached to that particular wish and no further than that. This is a means,

intellectually, of trying to understand what is meant by work on one's self and to try to establish a certain means within myself of acquisition of that as a method or something that starts to function in an objective sense. I call it an objective faculty and it is comparable to any one of the ordinary sense organs; it is the sixth sense in accordance with Gurdjieff and the seventh would be the development of one's conscience. But that is another question. It would develop at the same time with the intellect but the instigating factor is always intellectual.

The second way of approach is the possibility of a development on an emotional scale. For that Gurdjieff has written music. Music of a certain kind many times based on old esoteric melodies which has stood, you might say, the test of time and which were more or less derived from certain sections where there was still sufficiently aliveness in an esoteric sense which was still as a remnant of that, you might call it a gnostic existence, of that what was reality for such people in the olden times when they were a little bit less confused. Much of that is like sacred dances belonging to temples or religions or dervish music, certain rhythms, very simple ones, in a certain way, put together in a different kind of a form of harmony so that when they are played that certain things are struck in man which usually are not struck in our ordinary music to which we are so accustomed and which of course is from, a great deal of the time nothing else but nonsense. But that that what is reality in its simplicity when it can strike a person in his deepest depths will help him then to develop or at least to get going in the direction where he usually is not touched and because of that there is a possibility for his emotional development.

At the same time it has to be received by means of one's ears, it has to engage the physical body in a certain way and sometimes regarding that particular reception one has to be in the state physically of being able to receive it. Also what is necessary is not to classify it in accordance with the ordinary intellectual ideas of what the music should sound like. So the requirement then, you might say, is instead of developing one's intellect it is to still it and keep it quiet. So again all three centers are engaged.

As far as the physical development is concerned, Gurdjieff has given a variety of movements, special kind of exercises for the body in which the different parts of the body are not related in an ordinary, natural way but which have their own way of having to make movements of a certain way, in a certain kind, which is contradictory to the usual natural way of behaving at the same time with each part of the body. And the three parts that are selected are the head, the arms and the legs and that in these combination of certain movements

in accordance with what was required also as far as dancing, sacred dancing in the temple, of even temple of Hermes, temple of the ordinary Greeks of that what is still here and there at Mt. Athos and what still is in existence of the olden days by tradition, that all of that requires a man to have a certain directive force with his mind being able to foresee what is going to be as the next movement and then on the direction of his mind to direct the three parts independently into one unit which then belongs together. Usually these movements have to be accompanied by music in a certain way in order to stimulate one's feeling and the totality of whatever one does or tries to do in doing these exercises or sometimes called obligatories is that again the three centers become united in this one particular effort of doing such a thing in accordance with the rules.

You see these are the three ways you might say that Gurdjieff has left as a legacy. As far as the intellectual work is concerned, naturally it has to do with esoteric knowledge and for that Gurdjieff wrote three books what he calls three series the first is his book what is called "All and Everything" and it is a book which tries to destroy in man concepts that are false and it gives an impartial criticism of the life of man; as a matter of fact in "All and Everything" everything is in it but you and me. And it is necessary to see this of whatever is represented by the little story allegorically representing Beelzebub making different descents to Earth and finding conditions on Earth the way they are and then giving certain remedies for it and returning again to his particular place of Mars from where he observes the conditions of Earth. All this as I say is allegorical. And that what is represented by Earth is the body. That what is represented by planets are one's feelings and Emotions and that what is really the observer should be one's head, that is the intellect. But if the intellect is not developed, of course it has no function and as a result the body becomes predominant as regarding the mental functions. And that the reality of man at the present time is completely upside down and that he would change into a harmonious man if the accent of that what really belongs in his intellect should become real intellect directing then from that standpoint you might say observing and being aware of the existence of his body, which is Earth and Earth becoming then and his body the servant to the totality of man's solar system as represented by his body totally with all the different organs functioning. So that now this "All and Everything" as a first series describing now the trips of Beelzebub to Earth and ending up with a variety of different statements, certain philosophies about conditions of Earth and that what man has done and still is doing and how terribly difficult it is for ordinary man even to understand it because he's constantly surrounded by these ideas which effect him and he cannot get rid. of it and get away from it and only if he knew how

to, and Gurdjieff calls this Work on Himself, the word for that is Partkdolg Duty so that it is a duty for a man as an obligation that he should learn how to free himself even if he is living on Earth.

The second series of that what he has written has to do with giving examples of man who in the idea of, in the eye of Gurdjieff are man in the real sense of the word and the description he calls of remarkable men I have met. It is a relating of that what has taken place during the life of Gurdjieff when he himself was searching in the Near East and made all kind of trips for over twenty years with a variety of different people as a group perhaps you know the book, I do not know if you do, but it is most interesting to read it to see how his comrades would gather information and how they would get together and how finally Gurdjieff would put it in a certain book and perhaps make it presentable to the western world. But in any event on these peregrinations they met all kind of, different kind of people still in existence, or went to certain monasteries and stayed for some time and all during these twenty years of intensive search certain things developed not only in Gurdjieff but also in the others so that ultimately this book gives an idea of certain things existing of an objective kind.

The third series is an entirely different kind of book which, thank God, is not published and I hope it never will. It is not necessary to publish it because those who wish to know for them it will be open. If it would be made public property it would be like “The Secret Doctrine” of Blavatsky which is quite incomprehensible to a lot of people and that among all the different things that are stated there, there are a few treasures and nuggets of gold which you can’t find unless you know how to open the key or you open the door with the key, with the golden key, maybe.

Esoteric knowledge has to be disseminated by means of verbal words, by means of indication of seeing what can penetrate and what cannot penetrate and has to be communicated only up to the point where it can be digested and when it cannot be digested it becomes overfed, it creates a condition of sickness and that therefore whenever it is written already in a book a person does not know where to stop and he has, of course, a certain appetite and he overeats and it doesn’t do him any good. It is necessary for certain people to be reminded of how to formulate esoteric knowledge and for that I think in a limited sense such a book could be made available and only for those who really need it for their particular teaching themselves or perhaps for those people who think that they want to communicate it to others but it never should become a public property because it never could be understood. You see, it is

true, there are many things like that that have every once in awhile been published in this world, you might say, or in history which at the time when it was published was considered quite right and very soon after that was considered a mistake. And there are indications how at certain times certain people tried to call back whatever was their mistake in publishing it. I do not know if you are familiar with that but there is, for instance, this book of Atwood on the Hermetic knowledge which was published and almost immediately after it was published it had to be bought back at a great cost to this man, this man Atwood and his daughter who wrote it and it is still, for a long time it has been out of existence, and recently was published again in a new kind of an edition.

Gurdjieff himself published "the Herald of the Coming Good" and after it was published he withdrew it and we had a tremendously difficult time to try to find out where we originally as good salesmen went around and sold it to everybody we could lay our hands on, then to get it back and pay for it again, of course, since the original money was already bought. And still this was the instruction of Gurdjieff to get it all back again and to destroy it. Whatever the reasons were for that particular purpose maybe because giving us a little extra work to do. Or maybe because he felt that it was not necessary to publish it at that time since he then had in mind to publish, or at least to write "All and Everything" and then when it would be published it would be irrelevant as far as the first one was concerned. Whatever the motivations were I do not know but it's quite possible you see that a person sometimes is inclined to want to publish certain things for the good of mankind and that afterwards decides that it's really too good or that perhaps it could be dangerous or that even the person who wants to publish it is not entitled to publish.

This question of how to disseminate esoteric knowledge is always extremely difficult. Who will one give it to? And many times the desire to want to give it is really unpardonable. If one knows where it will do the right kind of a thing and be good for someone but sometimes that what is esoteric knowledge could become poison. And by poison I mean something that upsets a person and perhaps will make him die. When it makes him die he becomes incapable of receiving any more. So it might spoil it. Premature knowledge is usually no good because it means that for the time being I become interested in something and then knowing it so called already I will never be interested in knowing it complete.

So you see, this third series, Gurdjieff has fulfilled his particular promise. It exists, it has been written, it partly has been translated some

sections in French, some in English and, of course, they do exist and to a few of us they are available. But they are not to be communicated to others and only via a person who perhaps can understand it and who feels that he is responsible enough to disclose it. So there is Gurdjieff.

Now what other questions if you have questions about it. Maybe you don't want to know more about it. And maybe you do.

Questioner: What language did he speak?

Mr. Nyland: Root language, root language. In any kind of a language there is a certain form which is essential, which doesn't bother very much about grammar but nevertheless gets it across. He spoke English, very brokenly sometimes, sometimes quite right. He spoke French, he spoke a lit bit of German but mostly he could talk, of course, Russian, Armenian and all the different languages of the Near East. There is a little story as you probably remember in "God is My Adventure" in which someone met him and then Gurdjieff spoke to him in Chati which is a very little known dialectic form of a language which this man happened to know. I do not know if you know the book, but it is interesting, Gurdjieff was, of course, and interesting person.

Questioner: A person way in the back, Mr. Nyland.

Mr. Nyland: Ah, yes.

Questioner: How readily available is the music or the rhythms?

Mr. Nyland: Oh, I think they are available. There is an Edition Janus in Paris which has published several things. Gurdjieff perhaps was very fortunate in having someone who was the director of the Conservatory in St. Petersburg at the time, Thomas deHartmann, who joined him and was with him for many, many years and during that particular period put to music or wrote the music or composed that what was given by Gurdjieff as a melody. Sometimes Gurdjieff would play it on a guitar, sometimes he would sing it, sometimes he would indicate it on the piano or an organ and then deHartmann would compose it and put it in the regular form written and so forth. There are many things that deHartmann has played which are available as records and also there are several things published in ordinary musical form which were published by this Edition Janus. You can get them in New York somewhere, if you want to know it I'll give you the address. There are some records also, I think, maybe there are some tapes. The music is available. It's not hidden.

I'll advise you, for your own benefit to become interested. I don't care what you do professionally and it doesn't matter in what you are really interested in your ordinary life and to what extent you want to reach in your ordinary life by means of studies scientifically, philosophically whatever - psychologically - it is that you are interested in. Continue with it. You know these kind of things. What is it?

Questioner: I wanted, to ask you what you suggested the first step.

Mr. Nyland: To read?

Questioner: Well . . .

Mr. Nyland: It depends on your type. Sometimes a person likes to read first around a person to find out a little bit about him before he starts to tackle what he has been saying. I think there are sufficient number of books which describe Gurdjieff more or less in sections of his life, also more or less interpreted in accordance with the person who received it and whatever the impressions were. None of them, I think, is impartial and some I think is a little bit too prejudice but deHartmann, that is Mrs. deHartmann, Madame, has written something about that particular period. Fritz Peters has written a few little books which are quite nice, there are some others pupils, journals of pupils in existence and Walker has written several books on it. All of that there is enough material if you want to know it. Ouspensky, of course, remains more or less a good book because it is of a period in St. Petrograd or St. Petersburg when they were there, description of the discussions of the meetings they had at that time, and although it is written of Mr. G., of course Ouspensky was a little hesitant about mentioning Gurdjieff's name but in any event it is there purported to be whatever Gurdjieff said. I think if you want to know Gurdjieff, of course, you have to read "All and Everything" but it's an extremely difficult book to read and you have an idea that he's pulling your legs with too long sentences and, makes statements that seem absolutely absurd and you will not believe and at the same time in between there are certain things that you cannot help but say, well, maybe he does know what he is talking about. And it is very intriguing. Gurdjieff gives the idea to any particular kind of prospective reader that be should read it at least three times. One, the first time, simply read it as you read any other kind of a book. Don't stop to try to think, to try to understand because it's quite impossible here and there and simply get a certain picture of what the book means as a whole.

During that particular period I think a person who reads intelligently will receive a certain amount of information which will start him thinking and with this kind of a changed condition with his mind and sometimes his feeling he will then read it for the second time but the second time he should read it aloud as if he is reading it to someone else in order to emphasize for himself, not to someone else, but as if, in order to emphasize for himself what he would like to communicate to someone as if the other person has to hear it. So it will require a special kind of attention on his part not only to enunciate but to emphasize certain things that the person who's reading it believes the book really warrants and will give that much more of the idea of what he thinks is really the intent of Gurdjieff writing it. And then when one reads it for the third time you read it as if it is something that can give you food. As if you actually then hope that that what is in the book is talking to you and will give you certain information which you will not get in any other kind of a book. And the interesting thing is that this kind of a book always remains a book if you read it again and again will constantly give you new insight. From my standpoint it is not a book and it's not literature; it is scripture. It is something that is so alive it remains alive and it constantly will remain alive regardless of whenever you read it at any one time in one's own development. It's quite interesting, it is scripture, it is like a Vedic book, it's like a Bible. But, as I said before, I may sound a little fanatic. But I'm not. I know I'm not. I try to be truthful.

But there's always a verification on your own part, you know. Never believe what anyone else tells you, if you can verify it. If you have to take their word for it, when the person is already dead and he has written about his experiences, always take it with a grain of salt. Sometimes a whole bag of salt. If you can verify it, this, of course, is a necessity as far as your life is concerned. If you cannot verify it in your life it has no meaning. It has a little meaning of satisfaction mentally to enjoy it or even emotionally to have a good feeling about it but when it really has a meaning it has to become a conduct for your life. If your life is not effected what value has it for you. But if it could be effected it might change your life. A person has to have insight, he has to have aspiration, he has to have a very definite inspiration to wish to develop that what is within him. And he has to find out what is within him and then if it warrants development. Professionally you are so completely taken up by it. It is still your outer life. Sometimes you try to put in your outer life something that belongs to you and usually it is not understood and also if you want to develop that what really is you, maybe your outer life will take on an entirely different kind of a meaning.

If a person could really live as if he spoke from inside out he would be a different man. He would not be a man who's constantly reacting to outside conditions and instead of being an ordinary reacting creature, completely unconscious and only for the ordinary sense of the word being a little bit conscious in order, as I say, to maintain himself and. to be able to dodge traffic on the street. But that he really could think and really could understand and that really then he would know why he is alive and what he has to do and what particular responsibilities may be placed on him particularly since, when he is professionally engaged that he is not engaged only to alleviate the ordinary ills of ordinary life as if you put some salve on a wound but that you actually would go further and find out what is the reason for the blood to be impure. That is really the quintessence of one's life. That what you now do professionally you cannot take with you has no particular value. But that what you can use in your profession to build up something that could remain permanent and you don't have to feel that you will die and neither will your work die. But that what has to be produced has to be creation not just an ordinary form of subjectivity which you want to do simply because you have to make a living or because you want to have a name. Vanity and self-love, all these things they don't belong, they don't belong to a man. Who has to be proud of what he has done and that what he is doing has been given to him. After all, you don't pay for your breath.

Now, that's what I mean. If you wish to read, if you are honest and serious, if you believe that this kind of a thing has any meaning for you, don't wait, for your own sake. And you ought to be ashamed of yourself if you consider this like anything else, because it isn't. In essence it is quite different from anything that you've ever heard excepting perhaps certain ideas that you can pick up from Buddhism and not being an oriental you don't understand it or Zen with which you play every once in awhile and the idea of a moment you never can experience. And all kind of religions, whatever you may know already that what is originally as a religion has been changed over into an organization of certain symbolism which you do not understand anymore and you wish then, the dogma, to take the place of what really should be the conduct of your life. If you want to be a good Christian, try to be a Christian; live then in accordance with the Ten Commandments. But you don't and you know it. If you want to be a good man many times it is for the satisfaction so that you then receive respect. Who can love impartially?

Ask yourself these questions and as I say don't wait because the time now, now, is really, it's not that I'm again, I say, fanatic. It is stupidity if you don't realize what is going on and the rest of the world at what particularly low

level of development we are with our tremendous so-called culture and hoping that some day we'll reach the Moon, and Venus and Mars. With what equipment? Our stupid little body the way it is? Uncontrolled, completely automatic not knowing what to do, mumbling for words, not being able to formulate ordinary feelings, in a certain way not being able to convince everybody of the objective value of things and as a result having all kind of opinions with which you have to agree because you have none of your own. That what is needed is for a person to restore within himself a certain amount of self confidence and to have within him a basis on which he can stand so that that kind of solidity in man really frees him from all kind of time influences and space influences so that he could become, to some extent, at least, eternal or at least experience the taste of eternity.

That's the aim of man, that's the reason he is here. Don't look at this world as just, as a little end in itself. It's just a little part of something that must exist because who can question the question of the universe. Even if you don't want to believe in an All Seeing Father you certainly have to admit that there are forces far superior than what we at the present time can manipulate. Or that that what is our own world for ourselves as we are as human beings and representing within ourselves a certain little bit of a solar system, that's our problem, that's our world in which to some extent God can live if that image of God belongs there and if we try to become free from ourselves and our little wishes and wants and desires and selfish egoism.

It is not a question of having nice good feeling towards each other and shaking hands and be friends with your friends. It's a question of loving your enemies, it's a question of loving mankind to the extent that for you mankind extends in whatever dealings you might have including professional, including personal, including private relationship towards your Conscience. Where is your Conscience? This is your question, not mine. What you do with it? Do you ever listen to it? Do you wish any kind of possibility of spiritual development together with whatever your brain might give you and the insight that brains can give and enjoyment, of course, they can give and music and art and any kind of a form can give you a certain form of life and then what, with that what you do tomorrow morning. And someone steps on your toes and you say God damn you. And you know it. But this is exactly the point. That is your life because each person is that way, regardless. It's not a question of preaching, you know, it's a question I really I don't care. It's up to you, it's your life. If you wish there is an open opportunity, there is an opening if you want to be open to that then study, read, think, sit, meditate, try to become conscious on your own, not because someone else tells you, not because you

are dependent on someone, not even because you're dependent on Gurdjieff, whatever he has said or written but it is that what you find within your own world that you wish to develop. That is your world, you have a certain access to and perhaps a responsibility for and it is at least within your means.

If you then wish to grow then it's up to you and it is not up to even God, it's not up to a doctor, it's not up to LSD or all kind of drugs and nonsense. Work with yourself, what there is it's enough, potentiality, every person has the potentiality, there's no exception, no one was born with it and others born without. All have it but will they use it? That's another question. Will they be able to use it, will they wish to, will they want to sacrifice certain things that perhaps have to be sacrificed? Maybe, maybe not. But you will not know until you find out and you will never know it out of a book. And you will never know it from your friends either. You will know it only when you are quiet by yourself, when you sit, when you contemplate, when you look at your life so far, what it has given you, what you have done, how you have been, to what extent that you could be honest and then to see what is still left and what perhaps could be done and at times you come to a conclusion what you ought to do. Because I tell you, it is your obligation in life. If you don't take it, you just die and that's all. If you can take it maybe you find an answer to some problems.

Questioner: How old was Gurdjieff when he died and what did be die of?

Mr. Nyland: 77. What he died of? I don't think that he died of anything in particular. I think he was finished. I think he left. There was, of course, a medical diagnosis about him.

Questioner: That's okay but it wasn't anything spectacular.

Mr. Nyland: I don't think, he had finished what he wanted to do. I believe honestly that he had a certain message which he was quite conscious of and fulfilled it.

So then is that thing still running around? Huh? Then we stop.

Goodbye everybody. See you again sometime maybe.

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